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HOLIDAY

Families need some playtime

No. 42

JULY 16, 1952

ENTS

Light and Shadow

"MOMMY, COME QUICK! See the diamonds in our yard!" cried our little girl as she peered excitedly out of the window.

The morning sun had broken through after a shower, revealing a glistening drop of dew on every blade of grass. The sky was full of great, billowy clouds that scudded swiftly across the sun, obscuring the light one moment, bathing the earth in brilliance the next.

"You're late, Mommy. The diamonds are gone," said the little girl as Mother reached her side. Then almost in the same breath "No, there they are again!"

Together they watched the diamonds come and go. Mother explained that they were really drops of water. But the little girl was fathoming a deeper my "Isn't it funny," she said at last. "the diamonds are there, it's nice and But when they're gone, it gets all

Mother laughed. "It's the othe around, dear. When the sun is brig can see the diamonds. When a hides the light we can't see them diamonds are there all the time. I clouds that make them seem to pear."

Things of real value are nev stroyed—they're hidden. "I am c light into the world," said Jesus, whosoever believeth on me shou abide in darkness."

—PAUL O. HAM

The LUTHERAN — News Magazine of the United Lutheran Church in A

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Next Week: AFRICA FACES A CRISIS. Report of Wittenberg Conference

East Germans may not get to Hannover

Five thousand Germans have expected permission to cross the border from the Russian Zone to attend the Lutheran World Federation assembly which opens in Hannover on July 25. Permission may not be given.

A promise had been made by the East Zone president, Wilhelm Pieck. Early this year he told Bishop Anders Nygren of Sweden, LWF president, and Bishop Hans Meiser of Bavaria that travel permits would be granted. That was before the West Zone government signed a mutual-defense treaty with the Western nations. Since the treaty was signed May 26 Communists have been clamping heavy restrictions on border-crossing.

East Zone officials refused to guarantee that travel permits would be issued by July 15, which would allow Lutherans time to make arrangements for the journey. West Zone Germans are prepared to help their East Zone brothers pay the expenses of attending the assembly. But they may not have the opportunity.

No Protestant or Roman Catholic clergymen have been granted permits to cross back and forth between the East and West zones, even though their parishes are on both sides of the border, *Religious News Service* reported this month from Berlin. Church members living in West Berlin who belong to congregations east of the border aren't allowed to cross to attend church services.

Lutherans visit Yugoslavia

Roman Catholic bishops have been in serious trouble with Marshal Tito's Yugoslav government. Most recent difficulty has been in the section of Trieste which Yugoslavia controls and hopes to annex. Communists claim Bishop Antonio tin is trying "to incite the popul against the Yugoslavs and persuade to favor Italy.

Violent attacks have been mad Catholic leaders in the Slovene sect Yugoslavia, especially on Bishop Vovk. Church leaders oppose the f tion of a government-sponsored as tion of "patriotic" priests. Bishop they will permit priests to join the ciation only if the church controls is reported that 500 of the 1,030 S priests are already members.

But Lutherans from America welcome to travel freely in Yug this month and to confer with Yu church leaders. Dr. Paul C. Em the National Lutheran Council and President Franklin Clark Fry plan meet top-level Yugoslav governm ficials July 16-19 to "clarify certa velopments in connection with th gram of inter-church aid for Lu congregations."

Dr. Igor Bella of the Geneva o the Lutheran World Federation p to travel about Yugoslavia with th A. N. Gopal of the Andhra Chu India and the Rev. Johannes L of Denmark. They intend to visit and congregations from July 9 to report later in their home countrie the Lutheran situation in Yugoslav

Catholics sue Israel

Lutherans made a deal last mon the government of Israel regardi uable properties in Palestine f owned by mission societies in G Israel will pay a minimum amo most of the properties, and retur to Lutheran ownership.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

e Vatican's representative in Israel, Anthony Virgani, went to court in last month in an effort to force a ment for property formerly owned e German Catholic Society of the Land. Five hundred acres of farm along the Sea of Galilee are claimed e Vatican, plus properties in Haifa. ch authorities were blocked when tried to sell the Haifa properties. are German, not Roman Catholic rty, said the Israeli government, so atican has no right to sell them.

ael is ready to make "adequate com- tion as it did in the case of the Lu- n church property," said an Israeli al. But "this is unquestionably Ger- property under the terms of Israeli he said. "The best authorities we consulted say that the church con- n that there is an overriding Vatican rship does not apply."

an can appoint Vatican ambassador

e way was clear last week for Presi- dent Truman to appoint an ambassador to the Vatican.

A specific ban against using State Department money for such an embassy had been written into the appropriation bill by the House of Representatives. The Senate rejected this restriction without debate after Senator Pat McCarran argued against the ban when it was discussed in committee.

On July 2 the conference committee representing both House and Senate let the big appropriation bill go through without the Vatican embassy ban. Both Senate and House, in their rush to adjourn in early July, gave the bill final approval without reviving the embassy argument.

President Truman is in position to send an ambassador to the Vatican where he can serve until confirmation of his nomination comes before the Senate in 1953.

Chinese release some Americans

No word had come since March regarding Paul Mackensen, a missionary of

U.S. Soldiers Baby-sit for German Deaconesses

nerican GIs took care of children at Waiblingen orphanage while deaconesses ended church. A U.S. chaplain has adopted one of the orphanage's youngsters

the United Lutheran Church who was imprisoned by Communists in China. Hope for his release increased this month.

Chinese seem to have decided to set free their American prisoners. A dozen had been released since late April, reducing from 62 to 50 the number in jail or under house arrest. Four Roman Catholic missionaries and one Protestant gained freedom last month. An American lawyer, Robert T. Bryan, was released in Shanghai after 16 months in jail.

A German woman missionary, Mrs. Felix Paulsen, arrived in Hong Kong on May 21 after long internment in Kwangsi province. Her husband was arrested Nov. 9, 1950. Nothing has been heard from him recently. Besides Mr. Mackensen and Dr. Paulsen, six other Lutheran missionaries (four of them American) are still on the Chinese mainland.

Danish Church to vote on ULC merger

Decision on a plan to become a synod of the United Lutheran Church will be made by the Danish Lutheran Church of America next month. The convention is in Omaha, Aug. 12-17.

President of the Danish Church, Dr. Alfred Jensen, has announced support for the proposal to begin negotiations for the merger. "Affiliation would mean that the vast resources of a great church in the realm of home missions, social missions, deaconess work, education, publication, youth work, and so forth, would be available to us," wrote Erik K. Moller in *Lutheran Tidings*.

"Our small but important resources, as well as our witness, would become a part of the mighty reservoir of power of the United Lutheran Church working for the Kingdom of God instead of being a mere trickle in the stream of life," he said.

Outspoken opponent of the merger is the Rev. P. Jorgensen of Grand View College, who contends that the ULC "ram down our throats" the teachin "the Bible is the Word of God." Danish Church has followed the tea of N. F. S. Grundtvig that the Ap Creed is superior to the Bible as a r tion of Christian truth.

Finns talk merger

Two small churches whose me are of Finnish descent—the Suomi (Finnish Evangelical Lutheran Ch and the National Evangelical Lu Church—talked last month about ger arrangement. The Suomi Chur member of the National Lutheran cil. The National Church is affiliate the Lutheran Church-Missouri Syn not a Synodical Conference memb

Talk about television

A dozen murders a week are wi by any American family that ke television set turned on. Assorte gings, kidnapings, robberies are al vided for amusement of young a

Clergymen and others who as uplift the nation's morals have be ting louder in denouncing televisi grams. Some of them had a cha month to tell a Congressional inv ing committee what they think artistry.

Denouncing the lurid program accomplish as much as praising g shows, Dr. Ronald Bridges told th gregationalist general council in la Television viewers should write th tion managers to praise progra approve.

The same advice was given at vention of the Catholic Broadcas sociation. Churchmen should ' age an enlightened audience" t respond to high-grade shows, sa Hobbs, radio executive.

hes are divided on social security

nion is split sharply on whether tant ministers should be permitted oll for U.S. social security. Strong ents of the proposal are two Lu- leaders, ULC President Franklin Fry and President Henry F. Schuh American Lutheran Church.

aving pastors tied to the government way can be dynamite," warned Dr. last month. "Let's do nothing that ever muzzle the teachings of Jesus." ry said, "We, as Americans, have surance that the present type of able attitude of our government to- the church will continue forever." ee Lutheran groups voted at recent ntions in favor of including clergy- nder social security. The Augustana h, Evangelical Lutheran Church, Jnited Evangelical Lutheran Church ed resolutions asking Congress to l coverage to pastors who wish to . The Suomi Synod decided to ask astor to state his opinion.

o small Protestant denominations, the Evangelical Mission Covenant and the Evangelical Free Church, spoke out in late June in favor of the social security proposal. The Presbyterian Church USA also voted on that side of this question.

A bill was introduced in Congress in late June to give ordained ministers who are college professors the right to enroll for social security. Other members of the faculties are now enrolled.

Lutherans will build in Bogota

In the capital city of Colombia, where Protestants are stoned, beaten, jailed, and their churches are smashed and looted, a Lutheran congregation is planning an expensive new church. The Lutheran mission is supported by the Evangelical Lutheran Church in the U.S.

Missionaries and some church members fled to the capital city following persecution in the smaller towns. Now the congregation is sufficiently large to need a substantial building.

Last month the papal nuncio in Colombia, Msgr. Antonio Samore, told Roman

"CHURCH SERVICE" ON THE BEACH

iodist pastor conducts service for bathers at Mobile Bay every Sunday morning

Catholic bishops to scold priests who stir up violence against Protestants. But new incidents of persecution are reported almost daily.

Germans learning stewardship

In the old days the Lutherans of Germany weren't accustomed to think seriously about their church offerings. They paid the church tax, collected by the government, and that covered most expenses.

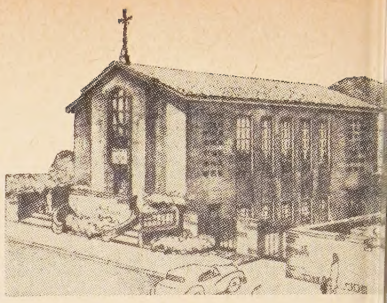
Since the war the Germans have been hearing a lot from Lutherans of America about "stewardship"—a word for which they had no equivalent in their language. The stewardship idea is "really taking hold in German congregations," reports the Rev. Carl H. Mau, American Lutheran pastor on assignment in Germany. Films produced by the ULC Stewardship Department have been shown by Pastor Mau in 220 congregations. *Like a Mighty Army* (distributed in America in 1949) is the most popular.

A congregation in Hildesheim, reported Pastor Mau, had been planning for a long time to repair its war-damaged church. After seeing the picture the people decided to use part of their building fund for constructing a new church for people in a neighboring community. The new congregation is named St. Timothy's (as in the film), although this name had not formerly been used for churches in Germany.

To give Americans more stewardship education, a traveling professor may give courses in the subject to students for the ministry in 10 ULC seminaries. This proposal was made at a stewardship conference in Minneapolis last month. The Lutheran Laymen's Movement would pay the bill.

Greek church gives up land

Four-fifths of the farm land and two-thirds of the pastures owned by the Or-



CHURCH TO BE BUILT IN BOGO
Insurance will be needed

thodox Church in Greece were be
vided up last month among la
farmers. Churchmen resisted a g
ment plan to take the land, whic
one of its most important sources
come. The income was used esp
for the upkeep of monasteries.

"The church will soon find itse
state of economic paralysis, an
liquidation of the historic mon
will follow," said Metropolitan J
of Volos.

Compensation for the land wa
the church by the government.
valuable estates in Attica were lef
church ownership.

And so forth

All churches in Wilmington, De
should ring their bells for 10 mi
noon on July 4, Mayor James F.
suggested. It would demonstrate
U.S. is dedicated to the idea of "f
under God." The difficulty, said
mington pastors, is that only three
out of 150 churches have any be

Irishmen in the Shrone district
County would rather have a chu
a hospital, they said. An Amer
fered to supply funds for a hosp
residents of the Irish community
that they would prefer using the
for a church. The donor agreed.

rld News Notes

ay traffic

ng business with Switzerland is ble for the United States. The Swiss $5 for American automobiles, wheat, , and food products for each $3 icans pay for Swiss products. But to U.S. dollars to be spent in the Amer- narket, the Swiss must sell some- to Americans.

gest dollar-earners the Swiss have eir watches. Of 10 million watches n the U.S. each year, 7 million con- wiss-made mechanism, although the are usually American-made. The export to the U.S. about a third of watches they make.

s month American watch makers— Hamilton, and Waltham — were the U.S. government to double the on Swiss watches. This would raise rice of watches in U.S. stores, cut the number of watches sold, and a dollar shortage in Switzerland would reduce Swiss buying in ica.

Danish cheese

mark couldn't pay off Americans onth on a $15 million bond issue of f Copenhagen securities which were r redemption June 1. Danes could n Danish crowns but not in U.S. s.

gest reason the Danes don't have is because of an amendment tacked U.S. Congress on the Defense Pro- n Act to restrict the sale of Danish in America. Cheese is the chief the Danes have to sell to Americans. the circumstances Denmark has orced to cut sharply on its purchase nerican goods.

British, hard up for American dol- nad bid recently on making trans- formers for a North Dakota dam. The British bid was 20 per cent under the lowest bid by an American company. But the U.S. company got the contract.

A three-cent a pound tariff on imported tuna fish, approved in June by the Congress, will protect American business but endanger Japanese in their struggle to stay alive.

India divides land

"Join us," say the Communists to people in Asia, "and we will take away the farm land from a few wealthy owners and give it to the farmers." Folks all over the East, who must give the landowners a large share of the scanty produce of their farms, are enthusiastic about the Communist promise.

In India this month the land was being divided peacefully without help from Communists. Four hundred landowners in Uttar Pradesh state have handed over 60 million acres to 13 million small farmers. The Nehru government paid the owners a fair price, and is selling the land to tenant farmers on easy terms (at 10 times the annual rent they have been paying).

Book business

Hard-cover books had been the only kind Americans would buy, publishers learned over the years. That was before book prices zoomed, and the 25 cent "pocket books" were put on sale in every drugstore and on a million streetcorners.

Last month a new idea arrived. A new company said it will produce two editions of each book—one in paper covers to sell at 35 cents, the other in hard covers at $1.50 or $2. Mass sales of the paper-backed book are supposed to average up for the loss on cloth-bound volumes. The new company will produce books for any publisher.

Washington

ONE OF THE bitterest controversies of the 82nd Congress came to a close as the House and Senate overrode President Truman's veto of the omnibus immigration bill. The vote was so close in the Senate that a change of two votes would have upheld the veto.

The chief merit of the bill was that it unraveled the tangled skein of immigration and naturalization laws of the past 50 years and put them into a single unified code. What made it debatable was that it revised the laws as well as codifying them.

In some respects it improved the present law, lifting the ban against admission and naturalization of Orientals, and adding provisions aimed at the reunion of separated families. But it also imposed new barriers to admission and broadened the grounds for deportation.

Quota system

One of the chief targets of the bill's opponents was the quota system, which has been in operation since 1924, and is retained in the new law. Quotas are assigned to various countries in proportion to the number of people of that racial stock living in the U.S. in 1920. Two-thirds of all quota numbers are assigned to Great Britain, Ireland, and Germany, the two former being largely unused. The quotas for the countries of southern Europe are much smaller, and are heavily oversubscribed.

President Truman in his veto message charged that this system is out of date and does not reflect the changes in world conditions since 1920. He said that the theory of national origin as a basis for immigration repudiates our basic religious concepts and our belief in the brotherhood of man. He asked for ough restudy of our immigration and practices in the light of curre ditions.

Selective immigration

Within the national quotas, a of priorities is set up by the nev The first 50 per cent is reserved f ple who are needed in the U.S. of special training or ability ar will be beneficial to the national omy, cultural interests, or welfare opens the door to scientists, teach dustrial specialists, musicians, workers, etc., who can make a contribution to American life.

The next 30 per cent of each assigned to parents of American and the final 20 per cent to the and children of lawfully admitte If these priorities are not fully u quota numbers thus released given to non-preference cases.

Husbands, wives, and children citizens are admitted outside of ular quota. So are ministers wh vited by denominations in the U religious work in this country. include teachers in seminaries an colleges, provided they are clergymen and are vouched fo sponsoring church group.

The new law goes into effect in ber. The first year of operation watched closely to see whether strictive provisions of the bill justice to worthy immigrants a cants for admission. If this hap 83rd Congress should pass addit islation amending the new code.

—ROBERT E. VAN

No Freedom in Spain

By STEWART W. HERMAN

Protestants are permitted to worship in nameless chapels. Roman Catholic bishops control the country's life

EPT FOR A FRINGE of orchards and nd on its edges, Spain has the ap- ce of baldness. It is commonly said r forests were chopped down about enturies ago when Spanish noble- poiled by the easy wealth which er flowed in from the new world, recklessly on their trees to re- the gold in their thirsty purses.

in spring the intensity of light e unbroken vistas of naked hills he unaccustomed eye ache for a f green. After a day of unrelieved ess on the road, the traveler is l for the cool walls of a city!

shield against too much heat and light, Spaniards for generations ilt their houses of thick stone and d them into narrow streets which not only for mutual defense when ncircled the towns but also as a cooling system for the community. Mediterranean paradox that life in ouses under the hot sun seems to the "native" to wear wool from rs to ankles all the year round.

IT IS NOT DIFFICULT to continue enforcing strict regulations regarding "appropriate" dress in Roman Catholic churches. Both men and women are expected to be covered from throat to wrist and toe, except perhaps in some tourist centers where the long struggle against bare arms and legs has somewhat relented.

Although Protestants have rejected practically every Roman Catholic tradition, Protestant women are expected to follow the suggestion contained in the New Testament to cover their heads at worship. For this purpose the attractive mantilla is usually worn, and the clothing of both men and women in the Evangelical churches is dignified and sombre. But here the resemblance between the two groups of worshipers seems to stop.

Nothing could be more unpretentious than the little Protestant churches which are required to crouch out of public sight, withdrawn from the street and devoid of any outward indication that the property is dedicated to Christian purposes. It is worth noting that only two Protestant churches in Madrid ever received permission to build towers—the English and the German Embassy chapels. The latter narrowly escaped destruction at the end of World War II when Franco suddenly changed his mind about Hitler. All Spanish Protestant or mission churches

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nan is director of the Lutheran World on's Resettlement Service and will soon new duties as director of the NLC's for Co-operation in Latin America.

are obscurely situated and are forbidden to advertise their presence in any way.

ONE SUNDAY we attended service in the Evangelical Church which is indelibly associated with the name of Theodore Fliedner who came to Spain on the crest of the powerful missionary movement in the middle of the last century. Another Theodore Fliedner, his grandson, conducted the order of worship in fluent and resonant Spanish. The simple sanctuary was spacious enough and more than 150 men and women sat on the wooden benches. There was no interference coming in or going out, nor as we lingered in the street to exchange greetings with each other. In fact, if one were to judge simply by outward appearances, Spanish Protestants seem to be unmolested.

As to interior decoration, there was no doubt about being in a church. Verses of scripture are all around the walls instead of elaborate effigies of the saints. There are no candles on the simple communion table, but the ministers are dressed in black robes and preach from the elevated pulpit. I was surprised to discover that, except for the singing of hymns, the congregation had no vocal part in the service.

"Why," I asked, "don't you pray the Lord's Prayer and say the Apostles' Creed in unison?"

"Because," came the answer, "our people strongly dislike the sort of prayer-wheel murmuring which is customary in Roman Catholic churches."

TO UNDERSTAND the Protestants in Spain it is necessary to understand the role which the Catholic Church has played in its effort to prevent the growth of any other religious group. No child in Spain today can be educated without compulsory Roman Catholic religious training. All Protestant schools have been closed for more than a decad the Protestant child must either Roman indoctrination or aban hope of normal schooling leading versity. Many occupations and sions are automatically closed When the time comes to marry very few tolerant officials are w perform the civil ceremony, ar the time comes to die there ca public service or burial.

In response to obvious Amer approval of this sort of discri Spain has attempted to divert from the religious situation by to its recent constitution. Go officials have actually admitted— first time—that there are as 20,000 Protestants in Spain, bu action on the part of some bisho relaxation of the tight Roman the country has been to incite ac Protestant violence in various p

Recently a Southern Bapti spent several weeks in Madrid obtain adequate assurances regar itual liberty from the Franco re two occasions he was able to s the Minister of Interior who fina to reopen 31 Protestant chapels many months have been subject will and vagaries of local poli This result constitutes little mo impressive diplomatic victory . the Minister's agreement actu effect. A bishop is stronger th members in Spain today, at l own diocese.

JUST AS THE RELIGIOUS atm the United States is basically all faiths, the general religious Spain is rigidly Catholic and tiously intolerant. When you gogues and mosques in Toled the course of time have been t

MONUMENT TO ANCIENT GLORY
The Escorial—monastery, cathedral and royal palace

ic churches, you begin to realize
't of spiritual adversary which the
n-Roman faith has become. But
's Judaism and Mohammedanism
een defeated, the Catholic clergy
hat the Evangelical faith is still a
threat to medieval disciplines re-
around the cult of holy relics.

OF THE MOST magnificent monu-
of Catholic Spain is the Escorial
y Philip II at the end of the 16th
on the side of a mountain to the
f Madrid. It's a combined mon-
and royal court which for a while
e capital of the Spanish empire.
p lived at the end of the century
was dominated by the discoveries
olumbus and the reformation
ed by Martin Luther. The ardently
ic monarch seems to have been
ural repercussion of that era. He
sponsible for the Protestant blood-
n Belgium and Holland.
in one respect has history settled
its account with Philip, who turned his own son, Don Carlos, over to the Inquisitors. For more than a score of years while the Escorial was abuilding, Philip lived in a simple cloister in the near-by village his bedroom near the altar.

After his austere but costly palace was finally complete, the little village church fell to ruins. Even the local populace remembered nothing of its historical significance. But one day the first Theodore Fliedner, in search of a cheap summer rest center, came upon the uninhabited wreck and decided to buy it. Shortly after the purchase he stumbled upon the history of it. For years the attractive old property served as a school (now closed) and a vacation spot for children of Protestant families from Madrid. With a little more money it could be turned into an ideal camping center.

IN THEODORE FLIEDNER'S old desk are the handcuffs placed on him when he was arrested for reading the Bible as he

walked along a country road. Things have not changed very much even today, because importation of "Protestant" Bibles into Spain is prohibited. Also in the desk is a simple cardboard box containing some unusual dust from the excavations at a spot where the victims of the Inquisition were burned to death as an "act of faith" by rigid Roman Catholic courts.

It needs to be pointed out that this box has *not* been placed beneath some Protestant altar to become an object of superstitious veneration, like the incredible assortment of bones and other holy relics stored in the Escorial. There hangs on a pillar of that church a list of all the saintly souvenirs which Philip II collected, numbering several thousand items which range from "whole bodies" and "heads of martyred bishops" to finger joints, slivers of wood, fragments of cloth from half the saints on the Roman calendar.

ONE HAS THE INESCAPABLE impression in Spain that these things do not belong entirely to the distant past, but that the slumbering volcano of what Cardinal Spellman on an entirely different occasion was pleased to call "bigotry" is far more likely to erupt in Spain than in the U.S.

For the last few years there has been a deliberate, clever and concentrated campaign to "sell" *this* Spain to the U.S. for the purpose of unlocking the American treasury in behalf of Hitler's old partner in Fascism. The campaign opened with a series of almost clandestine visits by U.S. government representatives and army officers. These visits at first were ostentatiously "private" but invariably ended up, if the persons concerned were sufficiently important, in an interview with the Caudillo.

Each successive month brought more visits on an increasingly official scale but the ensuing comments, speeches, articles and press interviews resembled each other almost as closely as public utt made by satellite statesmen after t grimages to the Kremlin. They carefully modulated chorus of Two or three newspapermen kept the finger on the touchy problem ligious liberty, but their voices w in expressions of admiration for

Why? There is no doubt that th ish *Fuhrer* is an enemy of Com but the crucial point is that he very active enemy of the things t duce Communism—ignorance, e injustice and political dictatorshi

TODAY SPAIN enjoys the reput being the best travel bargain in Gasoline, however, is just as e there as elsewhere. As for f hotels in the principal cities, th ence in price does not seem to the difference in quality. Neverth tourist centers are jammed wit bringing in precious quantities c and other foreign currency. A dous Eucharistic Congress held lona at the end of May probab provide more friends for Fran and good! We Americans shou last to criticize expert advertisin

But the fate of the future m left to a duel of propaganda. U.S. with its "Voice of Amer some slight danger of thinking th ganda is more important than that were so, Goebbels would the last war, because his propag chine was excellent.

"Bargains" of the sort that offered to us in Spain must be closely, as Britain discovered a and we found out at Yalta. Wh a bargain are we really getting Protestants especially ought t tious about trading the heritag brethren in Spain for a mess

FAITH AT THE FRONT LINE

/hy Are We Here?"

N F. SHEETZ

Soldiers have questions a chaplain must answer. That's why pastors enlist for services with the armed forces

APLAIN, WHY ARE WE HERE?" That's estion the young soldier had asked ain Andrew H. Beahm. "We sit n my tent," the chaplain explained. alk. I try to give this man the an- e needs.

knows the usual answers, of . He understands about the 38th l. But he is searching for some- leeper.

er a while I feel this man is getting here. Maybe I've succeeded in set- m straight. Then—a blank silence, e soldier looks up at me. 'But, ain, why are *we* here?' "

HEARTENING? Difficult, perhaps, but heartening. Chaplain Beahm says went to Korea because he wanted to answer questions men ask. why he enlisted as a chaplain in the early days of World War II, and went back into the chaplaincy after a short period in a civilian parish following the war.

"How was I to help young people in the years ahead unless I understood what they were really thinking about?" In 1942 he and Mrs. Beahm were settled in First Lutheran parish in Lock Haven, Pa. But at that time many people of the world were unsettled. As Pastor Beahm worked with young people of his church he saw they had become confused, and bewildered. Their outlook on life was changing. Changing to what? he had to ask himself. Helping them find life's true values against this background of turmoil he enlisted as a chaplain in the army.

During World War II he served in Alaska, the Aleutians, and the Philippines.

After the fighting ended, in 1946 he returned and accepted the pastorate at Hegins (Schuylkill County), Pa. But he was still concerned about the questioning that goes on in the heads of the youth called into their nation's service. He reenlisted.

Finally, on March 21, 1951, Chaplain Beahm arrived in Korea. "Operation Mascot" was being carried out about that time. That consisted of gathering up orphaned Korean children, "little boys who wouldn't smile," and bringing them to places of safety. Kang Koo Ri, the small lad whose picture is featured on the poster advertising 1952's "One Great Hour of Sharing," was only one of many hundreds found by chaplains, officers, and men. These orphans were "adopted," and were cared for by their finders until it became necessary to move them to orphanages in Taegu where they could have proper food, care, and education.

LIKE THE SOLDIER in Korea, his chaplain too, learns to live with danger. An aid station, I learned from Chaplain Beahm, might be no more than a place to lay wounded at the side of the road. He showed me a photograph of two such aid stations, protected only by a bank of earth against a hillside. With enemy shells shrieking overhead, and pouring into the valley beyond, he served there as litter-bearer, bandaging expert, as well as chaplain. Once a shell exploded near enough to whisk the mustache from the chaplain's jeep driver.

Showing me another photograph, Chaplain Beahm explained, "This was my office for a good deal of the time." It was just a jeep, and his portable typewriter stood on the hood. For two weeks, on that occasion, he had bunked under a bridge. A pile of twisted metal in another picture, he told me, had been a jeep

DECORATION FOR CHAPLAIN B
A bronze star

shortly before he came along t
But a land mine had exploded.

During his stay in Korea
Beahm handed out thousands
ments. And two, three, somet
services were held by the chap
day. Attendance, he pointed ou
ran 100 per cent. On Thanksgi
a special service was held. Under
sky, Korea's bitter cold pierced
caps and parkas. Each man,
hand on his rifle and a hymn
other, joined heartily in a simp
urgy. Against the rumble of ar
they sang "America the Beautif

FOR "OUTSTANDING meritori
ice," Chaplain Beahm was aw
bronze star. The citation read:
his position did not require him
forward elements, he felt his
uable service could be offered
factor which won him the confi
respect of his troops . . . His se

remembered."

t of all, Chaplain Beahm values
from Lt. Col. Samuel K. Tooney,
as in command of the 1st Battalion
ch he served. "Your continuous
of soldierly conduct, consideration
personal welfare of the troops,
piritual guidance of those with
you came in contact, served both
example and inspiration to the of-
nd men . . . Your departure is met
ep regret."

plain Beahm, a native of Aarons-
Pa., was graduated from Susque-
University in 1924. Three years
upon being graduated from the
of Theology there, he began his
y by accepting a call to Ickesburg
County), Pa. From there he went
vorton, Pa., and then to Lock

I recalled that Chaplain Beahm had entered the chaplaincy to discover, first-hand, what young people today are thinking. He had lived with the troops from April 5, 1951 to December 18, 1951, and now that he was on furlough in the States again, he must have some definite convictions about it. I asked, "What do you feel that we, here in America, need most of all to know?"

"It can still happen here," he said, and pointed to class struggle and race prejudice as the wedge which permitted communism to enter other nations. The Christian gospel, for soldiers and civilians, young and old, is the only answer to the question of why any of us are here. It must be preached on land and sea as the effective counterattack against destructive forces of our day.

THIS PRESENT LIFE . . . is not a loose pebble; it is a part of the mighty ledge that runs through all the mountains of eternity.

—ARTHUR WENTWORTH HEWITT in *Fruits of Faith*

LESSON FROM THE ANTS

ONE SUNNY AFTERNOON as I perched on a stone fence to wait for a friend, I saw a long, crooked highway of ants on the sidewalk just below me. To get a better view I got closer to them. There were two lines—one coming and one going. They appeared to be traveling at supersonic speed for a batch of ants.

To see how serious they were about their business, I blocked their two lines of travel. Instantly they formed a detour route.

Then I decided to track down their points of origin and destination. One line was heading for an ant hill. The other line was heading for a large crack in the wall, many yards away.

For the next 10 minutes—until my friend arrived—I tried to figure out what the ant-rush was all about. But not being much of an "antologist," I failed to come up with a satisfying answer .

As my friend and I started to walk away, I remember wishing that Christians could get in as big a hurry about their Christian business as those ants were about their ant business. —LESLIE CONRAD, JR.

Freedom Is for Service

By WALTER CONSUELO LANGSAM

To be free doesn't mean to have everything your ov
but rather to share fully the obligations and duties

THE WORD "FREEDOM" OFTEN is misused. Some persons use it to mean that they have the "right" to do anything they please, to do anything they "feel like" doing. Others claim "freedom" as an excuse to avoid a job which they know needs to be done, but which they are too lazy or too indifferent to do.

Sometimes people, especially young people, think that to be free means to disregard the experience of older persons and to insist on the right to make their own mistakes. Occasionally, men and women think they are exercising freedom when they glibly repeat some ready-made political or economic formula.

Such persons, and any others who think freedom means only to have everything come their way, fail to realize that the really free man is the man who *gives*, not the man who is content to take. For the truly free and happy man is the hard-working, busy man who devotes his best talents and efforts to the thoughtful betterment of his fellowman.

DURING AND SINCE the Second World War we have heard much about a certain "Four Freedoms." These, as first listed in a presidential speech of 1942, are "freedom of speech, freedom of religion, freedom from want, and freedom fr
In essence, though in less stri
guage, they imply that all wil
when everyone can talk as he
pray as he pleases, eat and dr
pleases, and in all these pleasure
tected against arbitrary interfere
is obviously an attractive goal.

Yet it seems to be that these
doms comprise only half the m
freedom. Their aim is selfish,
say not a word about service, c
sibility, or duty, or work. Wh
freedoms do exist in the wor
they came about through faith i
Providence, by hard work, an
willing assumption of respons
yond the mere call of necess
through the continuing practic
virtues can true freedom be m

WHY IS IT THAT WHENEVER
someone quote the words: "al
created equal," the quoter
argues for equal rights and
How much better a place our w
be if these words were frequ
to argue that we all are create
obligation and responsibility! "
expect to reap the blessings of
wrote Thomas Paine, "must . .
the fatigues of supporting it."
merely wishes to enjoy a wilful
easy life is not and cannot be
God and country.

The person who has really g
meaning of freedom is the

Dr. Langsam on July 1 became president of Gettysburg College. This article is adapted from an address to the 1952 graduates of Wagner College, which he served as president from 1945 until this year.

T

Don't forget to vote

nowing that he was created in the
of God, displays dignity, intelli-
optimism, and friendliness. These
he freely uses in the service of his
man and becomes ever more free.
truly free man opposes injustice
sters justice, but he does this judi-
and not emotionally. In other
he accumulates the facts concern-
y seeming injustice and does not
half-cocked. He does not act on
y or sign petitions without reading
udying them. He does not express
ns until he has the facts on which
an opinion, for he knows that ex-
g opinions based on rumor or
ig is a threat to freedom, not an
e of freedom.

ALSO STRIVES faithfully to exercise
ties which free citizens owe their
y. He knows that it is important
citizen to vote, not merely to have
ht to vote. He willingly serves on
when necessary and does not think
are important only when a case of
n is up for trial.

many of our adults would rebel
one tried to take away their voting
or abolish trial by jury! And yet
any of these selfsame adults are
y or too indifferent to go to the
n election day, and boast to their
about how clever they were in
out of jury duty.

The free man, further, conscientiously obeys the laws of the land. He does not try to "cut corners" or "get away" with things, but tries to do every assignment to the best of his ability. He wants to perform an honest day's work for an honest day's pay. He wants to be treated fairly because he treats everyone else fairly. He does not see difficulties in every opportunity; rather, he sees an opportunity in every difficulty. He wants to be beholden for what he has only to God and to his own initiative and labor.

He is interested in the spread of education. But he wants education to raise the level of the common man, not to bring education down to the common man's level. The whole history of our civilization has been the story of man's progress away from the common and the lowly. And yet today it has become fashionable in some quarters to praise the common man because he is *common* instead of because he is a *man*, with a soul.

That philosophy can only lead to national decline, not to progress. The free man, too, opposes in an intelligent and thoughtful way, prejudice, greed, and discrimination. But he does not go around seeking or creating issues when there are none; nor is he so busy clamoring for his rights and his privileges that he neglects his duty and shirks his job.

THE FREE MAN, finally, is a self-reliant man who stands on his own feet; who wants to win his proper place in society through ambition and hard work; who uses his God-given abilities freely in the service of mankind. He does not whine that society owes him a living and then wait around for handouts. He does not follow blindly those who promise him rewards he did not earn, but wants daily to feel the satisfaction that comes from having done a hard job well.

SHOULD YOU PRAY ABOUT POISON IVY?

By VIRGINIA VEEDER WESTERVELT

If a child gets the idea that God will give us anything we ask for, it may be difficult later on to develop a more mature idea of prayer

"DON'T MAKE IT BE POISON I

As Debbie got into bed she showed me the red marks on her arm. "Do you think it's poison ivy, Mummy? If it gets on my face again, and my eyes all swell up, and I have to have those shots, and it itches and I can't go swimming . . ." Debbie was close to tears.

Poison ivy can be a serious threat to a six-year-old's happiness. "Let's use some yellow soap," I sympathized, "and hope they're only mosquito bites. We can tell better in the morning. Say your prayers now, and go to sleep."

When she had finished her usual prayer, she added, "And please, God, don't make it be poison ivy." Having put the problem into competent hands, she smiled and kissed me good night.

But as I went downstairs, I began to think about that prayer. Suppose there were a definite case of poison ivy by tomorrow morning. Would Debbie be justified in wailing that God didn't hear her prayer? Would her faith in the power of God be undermined? Would she feel her problems weren't important enough for Him to be concerned about?

And suppose the red marks disappeared overnight. Should a child feel that all ma-

terial requests will be instantly . . . Please, God, make me win ing contest . . . don't let me measles because my birthday's c let me get the bicycle.

There was something wr the poison ivy prayer, despite th it could turn Debbie's worried a confident smile. Or was it al a six-year-old, but not for an mature person shouldn't pray it be a rainy day tomorrow, spoil the picnic."

But how many grown-ups childish prayers? Is it, perhap when they were children they taught how to pray? Maturity a measure of wisdom, but can the transition of a child into will be complete? If it is process, is it ever too early to

child toward maturity—to lead him rom absorption in self to a concern ners?

little child prays for himself. Then ls, "God bless mummy and daddy." he is including a neighbor's sick and even "the poor little Russian n who don't know much about

e are wise parents, we will help our en to develop a creative relationship od. We teach them that God hears rayers. We are glad when they re- er to say "thank you" for all the God has done for them that day. each them to ask for help when or troubled, for we want them to that God is a friend.

AT, THEN, of poison ivy? There was sitation certainly, about Debbie's ing that problem in her prayers. et, I still felt "Don't make it be ivy," was the wrong kind of prayer. If Debbie, after one sad experience of ivy poisoning, hadn't learned to be careful picking flowers, could she expect God to alter the consequences?

God may feel a great sympathy for man whose carelessness and thoughtlessness complicate his life. But God is not an indulgent Father who ignores His children's debts. He wants us to grow up to learn to accept responsibility. The most we should do is ask for His forgiveness and for His help in paying for our own misdeeds. We should pray for courage to face the consequences of our folly, for wisdom to apply the right remedies, and for a sharpened insight to detect and avoid poisonous things in our path.

I went back upstairs. But Debbie was asleep, the arm with the red marks flung back against the pillow. I could hear her voice as she had said, "Please, God, don't let it be poison ivy." And I added "But if it is, help me to show her . . ."

ON'T MAIL AT LETTER!

THUR YEAGY

pid chain-letter fraud is operating y. Don't have anything to do with it

TELEPHONE rang in the pastor's

stor, this is Mrs. Brown. Anne re- one of those chain letters yester- d she is worried about it."

nat kind of chain letter is it, Mrs. ? What does it ask Anne to do?"

a prayer letter, Pastor. It is sup- to have been around the world four The one who breaks the chain will have bad luck. It includes a Bible verse."

"What Scripture is quoted?"

" 'Whoever believeth that Christ is from God, and believeth that Jesus the Christ is born of God, and everyone that believeth in Him shall have eternal life.' "

"What next?"

"SHE IS DIRECTED to make four copies and to send all five letters to friends with-

in 24 hours. If she does so she will have good luck within four days."

"You say Anne is worried about it."

"Yes, Pastor. I told her not to worry about it and not to send the letters. I said I would call you and ask your opinion. Is my advice to Anne right? What do you think of letters like that?"

"You gave Anne excellent advice, Mrs. Brown. My opinion is that letters like that are rubbish, pure rubbish! But in a way they are harmful. There isn't any chance that they can bring the bad or good luck they promise. The harm is that they confuse religion with superstition. They encourage us to use religion as a charm, a kind of rabbit's foot to keep danger away."

"Then too, Jesus never threatens us. He doesn't promise good luck if we pray and read the Bible. He doesn't threaten us with bad luck if we fail to do so. He calls us to fellowship with Him, to cast our burdens on Him. He calls us out of love, not out of hate. We are saved by his love, by God's grace, not by writing chain letters!"

"THANK YOU, PASTOR. I'll tell Anne what you said. I know she'll stop worrying."

"Yes, tell her not to worry. I got a letter like that many years ago. I threw it away. My fortunes have been neither better nor worse than they would have been had I followed the letter's tions. Will you ask Anne to giv ter to me Sunday morning?"

As she was leaving the churc morning, Anne handed me an

"Here it is, Pastor. Another l like the first came several d mother called you. Both are i velope."

This letter of prayer has been s and has been around the world f The one who breaks it will have Whoever believeth that Christ God, and believeth that Jesus is born of God, and everyone lieveth in Him shall have e Please copy this and see what h four days after you receive it. and four other letters to friend good luck. Don't send any m don't burn this. This must le 24 hours. You will have good l days. This is no joke, it will c by mail.

I began to look up the so-cal ture passage. I turned to my c and to my Bible. It wasn't S all! It was a jumble of phrases like Scripture.

Perhaps many have receiv letters. If you have worried a don't mix your religion with s God doesn't use threats and b to win you. Give the letters to tor. He has a nice "circular file to place them!

A MAN MUST TRY TO HELP

YESTERDAY a young man, a German, came to the United Luther Church headquarters. Diffidently he stated that he wanted to make donation for relief work in Korea. He is a watchmaker, he explaine and had come to America as an immigrant in 1947. He was sailing in t evening on the "Queen Mary" to visit his parents in Berlin. Almo hesitantly he blurted out: "My conscience hurts because the need Korea is greater than anywhere else; I help Germans anyway—direct and indirectly too through the church. And so . . . I have to do this too

—MARGARET DUHME

RISING TIME

SEEMED TO ME the alarm clock
l to shrill before I'd closed my eyes.
d at it in resentful disbelief. It must
t. The night couldn't have vanished
uickly.

n was playing possum. He couldn't
eping through such a din, but I'd
o turn off that bell myself. I pulled
f into a sitting position and dropped
et heavily to the floor.

AT WAS AS FAR as I got, however.
came bounding in at that moment,
vim and vigor.

urry up, everybody! It's a vacation
morning and lots for everybody to
Come along! Up you come," she
d.

o we come," Susie echoed.

o we come." Pete, less exuberant,
rying to enter into the spirit of

at! Everybody out of my room."
energy gave me the needed pep.
one down stairs is a blue-nosed
n."

ld a hypochondriac!" was Karen's
olution.

here did you get that 50-cent word?"
at's what Judy's father calls her
r when he's mad at her. I don't
what it is, but it sounds bad."

's shoulders were shaking and I
ed his nose. "No more shamming!
along and have breakfast with the
us."

," exclaimed Karen. "Not one of
said a word about the Bible!"
that bad?"

"Not bad, I guess, but our Bible verse says you're supposed to talk about it when you're sitting down and when you're walking around the streets and when you go to bed and get up. Well, we're getting up, aren't we?"

"Wouldn't that seem just a little monotonous?" Dan's tone was quizzical but she took him quite seriously.

"We-ell, it might, if you said the same things over and over. But did you ever stop to think how many things there are to talk about in the Bible?"

"Can't say that I have," her father replied, both amused and amazed at the turn the talk was taking.

"Now suppose you like stories. The Bible is full of them. And our teacher says that each time you read a Bible story you notice something new about it you never thought about before. Then there are all sorts of ideas for getting along with other people. That's the thing grown-ups talk about mainly besides baseball."

"It is?"

"Oh, yes. That's politics and church work and what you notice about the people next door."

"It is?"

"Then there's poetry. Not like the gingham dog and the calico cat, but deep inside poetry."

"And now," I interrupted brightly, "we've talked about the Bible while we were getting up. How about rushing around for a few minutes so we can all get off to church school and learn more

of these fascinating facts."

KAREN HITCHED UP her pajamas as she started toward the door. Then she looked back. "Are you kidding?"

"Not really. It just sounds that way. Hurry! Scoot!"

Dan sat on the edge of the bed studying his sock as though it were some strange creature he had never seen before. "Do they all talk like that?" he asked. "Or is she going to be a lady preacher or something?"

"I don't suppose they all talk like that. You know how serious Karen is about anything she's really interested in. And when those juniors buckle down to things they learn enough to put most grown folks to shame."

"There are quite a few children in that group whose families are tied up pretty closely with the church, aren't there? That probably helps."

"A little, maybe. But in the primary department where I am, the youngsters whose parents are more or less indifferent to the church are every bit as eager as the others. Somehow the enthusiasm of the groups is contagious."

"Blue-nosed baboons! Blue-nosed baboons!" chorused the children from the stairway. "We left you way behind," yelled Pete.

"See if you can have the table set and the cereal ready by the time the blue-nosed baboons get there. Bet you can't," I teased. "Pete set the table. Susie get out the bowls and Karen get the cereal and milk and sugar."

"Don't know what the Bible has to say about teaching the children to call their parents blue-nosed baboons," Dan remarked as the sound of their scampering died away. "Doesn't that fracture the fourth commandment pretty badly?"

"Oh, I never thought of that. Maybe it does. But it seems harmless

"You a teacher in vacatic school and you don't know the that one! You were to say, 'It's of the law that counts, not the l

"Is that so! Well, I know figure that one out by yourself,

"I'll admit that. One night a cil meeting, Pastor Ittel—"

"Hey!" called Pete. "What next? We've done all that."

"I'll be right there!" I ran through my hair and flew. "say, 'Hey' to your mother."

IN THE KITCHEN Karen and engaged in a struggle over the "Mother," demanded Karen, keep the doors and windows keep out the heat, don't you?"

"When the sun gets high. Bu things up and let these lovely breezes chase through the ho we all leave. All right?"

"All right."

The children had done a s good job of carrying out my structions. They kept right while I finished the breakfas tions. No doubt about it, they all they can to cut my work keep me coming to the church

When we had seen Dan off beds and given the rest of th "once over lightly," we gather belongings and started for the

"We're glad today,

"We're glad today,

"For vacation school we're day."

A PASSING MOTORIST turne and I smiled at him gaily.

"Do you know him?" asked

"Yes, indeed. He's all the p don't know what they're missin

Pete sighed. "I'm afraid I d

T

persons

STION: I agree with the widow who some time ago about the excessive on which is given to family life by the . For various reasons many persons one. I concede that the family as such ortant. But I believe it is far more ant to stress personal devotions in- of family worship, attendance at rather than sitting in a family pew, terest in the work of the whole con- on rather than in a couples' club or married people's class. In my church nday school classes have been merged young married people's class. The ried individuals have no alternative quit Sunday school.

dren ought to be taught the impor- of knowing how to live with them- and to carry out their own relation- God. They will not always have their s with them. Jesus advised people to into thy closet"—he didn't tell them their families along.

EPLY: Everything you say is fine. Un- tedly individuals receive too little at- on. But the church cannot solve that lem by giving families any less. Both lies and lone persons are important. ven now family life does not receive uate attention, and what it gets is not ys of the right sort. Let us not cut n on what is being done for the home, et us add more attention and help for individuals. Many people receive most valuable guidance and inspira- from within their families, and with- that help they would be seriously licapped.

many instances—probably in most of —adequate search and survey, plus ted visitation, would discover many iduals who could be brought into es and other groups—men's, women's, ixed groups. Such classes and clubs d do a great deal to meet the needs of members. Much more of this sort ork ought to be done. They deserve any help or guidance the church can provide toward the making of a satisfactory program. Rather than despairing over an unsatisfactory situation, let us set out to create a better one, asking whatever help the church can give, and then putting in some good hard licks.

Twins

QUESTION: Why do identical twins in some cases differ from one another in physical make-up and personality traits?

REPLY: Identical twins develop from the same egg cell in union with the same sperm cell. For some reason, not understood, two embryos develop instead of one. Identical twins are always of the same sex, resemble one another very closely, and have similar qualities. Fraternal twins, on the other hand, result from different eggs cells and different sperm cells. They may be of the same or different sexes. They resemble one another less closely than do identical twins, but more than other children in the same family.

Both members of an identical couplet have the same heredity, theoretically. Generally speaking, however, their differences in traits and performance are due to differences in environment and experience.

The same environment may not mean exactly the same thing to both. But normally twins are separated fairly often and their experiences vary. One goes to the dentist while the other does not. One is accidentally hurt and is put to bed or sent to a hospital, while the other goes on playing. They may be drawn to different friends, learn different games, and acquire different interests. Their parents may assign different duties to them at home, or one may assume the role of spokesman for both. As they advance toward maturity they are likely to differ more and more as each moves out into a somewhat different world, with varied associations, different activities, and individual purposes.

—EARL S. RUDISILL

We Have to Start with Things as They Are

We can't remake the world according to God's design a
but we can try to do His will within our present li

I HAVE HEARD PEOPLE express shocked disapproval of Paul's advice to slaves. "Slaves," he says, "your job is to obey your masters, not with the idea of currying favour, but as a sincere expression of your devotion to God" (*Phillips translation*).

What kind of talk is that? Isn't Paul practically putting his stamp of approval on the whole hideous institution of slavery? Isn't he saying that it's all right for one man to own another as he owns a horse?

In the first place, we ought to remember that Paul wrote according to the situation in his own time. The leaven of Christianity hadn't yet had time to work much ferment in the social structure. The whole economic order was built on slavery. Isn't it rather expecting the impossible to think that by the flourish of a pen, Paul could abolish slavery?

BUT THERE IS a second factor in Paul's attitude on this. He was no wishful-thinker, dreaming idly of the day when the kingdom of God would be established on this earth and men would live in accordance with the will of God.

He looked at the world the way it was, and struggled with the problem of what the Christian was to do about it. The choice of abolishing slavery at that point in history wasn't open to him. But that didn't mean that therefore the Christian faith had no relevance to the slave in his work. It had something very specific to say to him: that he should do his job as well as he could because he w it only for his master, but ult God.

If Paul wanted to build a C ciety, maybe he shouldn't h with a society that had slavery nomic cornerstone. But that ciety he lived in, and it was the from which he could start. wishing he could have started other point. So he chose th sibility that was open. He said should act like Christians in where they were.

PAUL DIDN'T GIVE THIS ADV the slaves. He says to empl member, then, you employers responsibility is to be fair and those whom you employ, neve that you yourselves have Employer."

In other words, while the sy which the whole affair opera corrupt, and must necessarily there is still something the ind do about it, even before a cha brought about.

Amos was making someth same appeal in his terrible de of Israel. He singles out in titudes that are responsible f the misery and poverty. He denunciations on the rich w he says, are like fat cows alw more, encouraging their husb ploit the poor to obtain great

The land trembles, says Am

. obey in everything those who are earthly masters, not with eyeservice, as leasers, but in singleness of heart, g the Lord. Whatever your task, work y, as serving the Lord and not men, ng that from the Lord you will re- the inheritance as your reward; you ving the Lord Christ. For the wrong- will be paid back for the wrong he ne, and there is no partiality. Mas- eat your slaves justly and fairly, know- at you also have a Master in heaven.

COLOSSIANS 3:22—4:1

his, you who crush the needy and de- the poor. Saying, when will the fes- f the new moon be over, so we can sell corn, and the sabbath, so we may set forth our wheat (making the measure small, overcharging for it and falsifying the scales), that we may buy the poor for silver and the needy for a pair of shoes, and sell the refuse wheat. The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and everyone mourn that dwelleth therein? yes, it shall rise up like the Nile in flood, and it shall be troubled and sink again, like the River of Egypt.

AMOS 8:4-8

The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened.

MATTHEW 13:33

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have used every device for getting at the expense of others: "Making measure small and the price great, hanging false scales; buying the poor ver, and the needy for the sake of a f sandals, and selling the worst of ain" (American translation). These des are not a part of a "system," but er of personal corruption. There is hing very definite that the individual o about it.

Christian reader may find this frightening, but it is also comfort- d challenging. It is frightening be- we cannot hide our own acts of ness and greed and injustice behind rts of an evil system. But it is com- g and challenging because it alle- the sense of helplessness that most feel when we speak of such an im- al thing as an "economic system."

OUR BIBLE STUDY last week we said hristian faith must boldly declare od made the world and it is His. individual is valuable to Him. We work for an economic order that ake it possible for all of God's chil- o benefit from God's great abund- ance. While I profoundly agree with that, at the same time it leaves me a little cold. I am merely a housewife; what can I do about that vast impersonal force called an economic system? Frankly, not a great deal. I suspect that many an employer or employee feels almost as helpless as that.

But there is something we can do. The employer can make every effort to see that his employees are treated fairly, that they receive their proportionate share of the wealth they are helping to create.

A Christian employee can make every effort to give a fair day's work in return for his wages. He will realize that while the corruption of the rich man may do more harm socially, and is certainly more obvious, nevertheless the corruption of the worker is precisely the same before God.

All of this can very easily deteriorate into glib prattle. It is not as simple as it sounds. Both employers and employees who have honestly tried to be Christian in their work know how desperately hard it is. One has to fight on several fronts: against the evil within himself, as well as the evil in the system under which he operates. That fight is, nevertheless, what God expects of us.

How Much Religion in School?

Moral and Spiritual Values in Education. By William Clayton Bower. University of Ker
Press. 214 pages. $3.50.

Dozens of books, pamphlets, and articles on this subject are appearing. This vo
encompasses and surpasses the content of a majority of them. Here is a good pla
begin reading and if one doesn't get much further he will have the cream of it.

The distinguished retired professor of religious education at the University of Ch
has been leading a substantial study and directing an extensive experiment in Ken
This is a report in three parts: The Educational Situation, A Basic Philosophy, and Techniques of a Program of Emphasis.

Readers will find that "emphasis" is the key word.

The author holds that "in a democracy, religion as such cannot be taught in the schools." Yet moral and spiritual values can be incorporated into pupil life, not by the introduction of new subject matter studied in special courses, but by "a program of emphasis which is integrated into the total program of the school." The school is to become "a laboratory into which the experience in the school itself, in the family, and in the community are brought for analysis, appraisal, and redirection in the light of the moral and spiritual insights of mankind." Those insights are to become known and operative in all the areas of school effort such as the school's own group life, its courses, counseling, sports, and recreation.

What is to be done there is to be "neither in competition with nor a substitute for the work of the churches in the field of religious education." While the schools will do their part in recognizing the emphasis within their regular work, the churches will have their task in raising the whole result to its highest levels in such matters as Bible, doctrine, ethics, churchmanship, and worship.

The volume is perhaps mainly a manual for thoughtful parents and schoolmen; yet its message is as vital for pastors. It will help any reader to glimpse what is happening at the grass roots of a lot of thinking among educators. Perhaps, also, the book will suggest that, with our public schools moving forward to this type of purpose and program, the churches must undertake
thing still bigger than their present e
tional enterprise—for schoolmen, for c
school leaders, and for parents, as w
youth.

R. D. Hi

Gettysburg Seminary

Tobey's Diagnosis

The Return to Morality. By Charles W.
Doubleday. 123 pages. $2.

Here we have a book which not onl
sents the facts on our moral decay, but
also ignites indignation and arouses th
cision to do something about it. The
consists of three related parts: The I
ment, The Causes, and The Solution.

As a member of the Special Com
to Investigate Organized Crime in Int
Commerce, Senator Tobey came
shocking, sickening revelations of
and corrupt conditions in various se
of the country. The facts are squarel
honestly presented. The startling discl
in this book may seem unbelievable
average citizen who has had no intim
of what has been going on behind the s

What is the cause for this disease w
sapping the very lifeblood of America?
have criminals and Communists infest
society? The author gives clear and i
answer.

Senator Tobey speaks with flaming
tian conviction. His passionate appe
spiritual regeneration of our nation i
prophetic and apostolic. "What we
what we must have—is a revival of t
plication of the life and teachings
Master of men. Until that virtue li

ca again, I tremble for America's ." A revival of spiritual forces is the ffective means of the ultimate triumph he national and world evils. When orces of righteousness will become just ive as forces of sin," then we shall ome hope. JOHN ZELTIN

Paul, Minn.

ly to Blanshard

olicism and American Freedom. By James Neill. Harper. 287 pages. $3.50.

eryone who reads Blanshard's books read the Roman Catholic answer to " said Marcus Bach, speaking to a pas- udience the day *after* they had been sed by Mr. Blanshard. With this I And the work under consideration is reply. Not official, to be sure, as the takes pains to point out, but for that the more significant.

fessor O'Neill, a Roman Catholic lay- whose teaching experience has been ily in public and non-Roman colleges, nself the task of answering Blanshard's s. How successful he has been in do- is a question that could be answered n great detail. The discussion of papal bility is perhaps the best that can be with that troublesome subject. The rison between Sweden and Spain on us liberty is rather inept. The chap- separation of church and state is ex- , and should be pondered carefully person who takes Christianity or free- eriously.

author has succeeded in showing: at Mr. Blanshard has argued from *d* instances and, consequently, com- he logical fallacy of neglected aspect ale. (2) He is a secularist in phi- y, a statist in politics and a relativist cs, who is willing to tolerate religion o long as it remains purely specula- n view of this it is more than difficult derstand the enthusiastic reception hard's works have had from *believing* tants.

s book I would heartily recommend one interested in American interde- nominational relations. For one who has read Blanshard with approval it is a *must.*

Minneapolis A. C. M. AHLEN

Cosmic Security

Free to Grow. By Blanche Carrier. Harper. 241 pages. $3.

Here is a stimulating book for ministers, teachers, lay leaders, and social workers who have not lost their "growing edge" and who are helping people grow into what the author calls "cosmic security."

It is a somewhat disturbing book. The reader will not lay it down and remain satisfied with the kind of person he is or with the work he is doing. Spiritual growth is possible, desirable, and urgent if in this fear-ridden age individuals and groups are to achieve that degree of spiritual security and significance that makes them "more than conquerors." The author, making use of the latest techniques in the fields of psychotherapy and sociology, shows us how it can be done.

It is an intensely practical book. Much is made of the methods of individual and group therapy. There are several excellent paragraphs on what the author calls the *sociogram,* "a device for arranging within a group smaller groups or committees to work together" in congenial and constructive ways. There is also a valuable appendix, "prepared for parents," that offers practical suggestions to assist children of all ages to achieve the experience of cosmic security.

It is a hopeful book. To the Christian leader, weary with dull and ineffectual forms of conventionalized Christianity, it opens up new ways to combat the disintegrating effects of a materialistic age. Here is the best answer to the sinister threat of an atomic age—the establishment of the beloved fellowship through spiritual growth.

The author received her bachelor's degree in religious education at Boston University and her doctorate at Columbia. Her professional experience includes college teaching and work in city churches in the field of weekday schools of religion.

Spring Grove, Pa. RALPH C. ROBINSON

OFFICIAL NOTICE

As REQUIRED by the By-laws of The United Lutheran Church in America, Section V (c), Rules Governing Nominations, the following list of elective agency vacancies, to be filled at the October 8-15, 1952, Convention of the Church, is published.

Any delegate, clerical or lay, may propose in writing to the ULCA Secretary's Office, 231 Madison Avenue, New York 16, New York, the names of individuals eligible for election, for the consideration of the Committee on Nominations. The proposer shall clearly indicate, with each name submitted, the vacancy for which he submits the name. Blanks for use in forwarding nominations have been mailed to delegates by the Secretary of the Church.

The By-laws provide further that no suggestion shall be entertained by the Committee on Nominations if received at the ULCA Secretary's Office later than noon of the sixtieth day (Aug. 9, 1952) preceding the opening day of the Convention.

Any board or other elective agency may also submit to the Secretary of the Church as many names for its vacancies as it cares to suggest for consideration by the Committee on Nominations, provided they reach the office of the Secretary of the Church not later than noon, Aug. 9, 1952.

Names of present members of elective agencies should not be submitted unless the terms of such members expire at the time of the 1952 Convention (see 1952 ULCA Year Book, pages 45-49). This limitation does *not* apply to nominations to the Executive Board, to the Executive Committee of the Laymen's Movement for Stewardship or the ULCA Representatives to the National Council of Churches of Christ in the U.S.A.

After "giving suitable consideration to the names suggested" by delegates, boards, and other elective agencies, the Convention's *Committee on Nominations* will select two nominees for each elective agency vacancy. These selections will be published in an issue of THE LUTHERAN early in September.

On the official list of nominees

OFFICIAL NOTICE
of the 18th Biennial Convention
The United Lutheran Church
in America

Notice is hereby given that the 18th biennial convention of The United Lutheran Church in America will be held in Seattle, Washington, Oct. 8-15, 1952.

The opening service, including the Holy Communion will be held on Wednesday, Oct. 8, 1952, University Temple, 15th Avenue N.E., and East 43rd Street, Seattle, Washington, beginning at 7:30 P.M., Pacific Standard Time.

Business sessions of the convention will be held in the Hotel Olympic (the convention headquarters), 4th and Seneca Streets, Seattle, Washington, beginning at 8:45 A.M. (PST) on Thursday, Oct. 9, 1952. Registration of delegates will begin at 9:00 A.M. (PST) on Wednesday, Oct. 8, 1952, on the mezzanine floor of the Hotel Olympic.

F. EPPLING REINARTZ, *Secretary*

by the Committee on Nominations Convention a signal will be used cate whether the source of the nom- is the agency concerned or the ittee on Nominations, or both.

Immediately following the submission to the Convention of the official report of the Committee on Nominations, opportunity will be given for additional nominations from the floor.

lective Agencies—Vacancies to be filled at 1952 convention of the Church

Where an asterisk (*) occurs in front of a name, it indicates that the person so designated has served a second term and is ineligible for re-election to that particular board, commission or committee.

EXECUTIVE BOARD (Term 4 years)
Term expiring 1952—3 Clerical and 3 Lay Members to be elected
Clerical

, Rev. Henry H., D.D., 43 N. Lime St., Lancaster, Pa. ..... PM
elder, Rev. Oscar F., D.D., 212 E. Capitol St., Washington 3, D. C. ..... Md
, Rev. F. R., D.D., 231 Madison Ave., New York 16, N. Y. ..... NY
Lay
, Otto K., LL.D., 304 State House, Indianapolis 4, Ind. ..... Id
Virgil B., Ph.D., 1010 Berkeley Rd., Westover Hills, Wilmington 67, Del. ..... PM
Robbin B., LL.D., 1200 Jones Law Bldg., Pittsburgh, Pa. ..... Pg

COMMISSION OF ADJUDICATION (Term 6 years)
Term expiring 1952—2 Clerical and 1 Lay Member to be elected
Clerical

lt, Rev. M. L., D.D., 1025 Wildwood Ave., Columbia 22, S. C. ..... SC
Rev. A. A., D.D., S.T.M., 2101 W. Wisconsin Ave., Milwaukee 3, Wis. ..... Nw
Lay
Alexander S., 1524 Lincoln Liberty Bldg., Philadelphia 7, Pa. ..... PM

BOARD OF FOREIGN MISSIONS (Term 6 years)
Term expiring 1952—4 Clerical and 3 Lay Members to be elected
Clerical

ding, Rev. W. P., D.D., 201 N. Piedmont Ave., Kings Mountain, N. C. ..... NC
Rev. Karl W., D.D., Drawer 190, Columbia, S. C. ..... SC
Rev. W. Carl, D.D., 1319 Rollins Rd., Toledo 12, Ohio ..... O
Rev. Abdel Ross, Ph.D., Lutheran Theological Seminary, Gettysburg, Pa. Md
Lay
, Mrs. J. L., 4310 Carey Street Rd., Richmond 21, Va. ..... Va
, Paul Immo, 120 Broadway, New York 5, N. Y. ..... NY
n, Mrs. O. A., Litt.D., 37 Washington Sq., W., New York 11, N. Y. ..... NY

D OF AMERICAN MISSIONS AND WEST INDIES MISSION BOARD (Term 6 years)
Term expiring 1952—4 Clerical and 3 Lay Members to be elected
Clerical

, Rev. J. P., D.D., 3119 W. Sixth St., Los Angeles 5, Calif. ..... Cf
, Rev. J. L., D.D., Box 371, Salisbury, N. C. ..... NC
Rev. Emil W., D.D., 301 N. Second St., Pottsville, Pa. ..... PM
an, Rev. Fred C., D.D., 125 Conger Ave., Akron 3, Ohio ..... O

Lay

*Isenhour, H. E., LL.D., 122 N. Main St., Salisbury, N. C.
*Schmidt, Mrs. Oscar C., 1527 Erie Ave., Philadelphia 40, Pa.
Telleen, S. Frederick, 231 Madison Ave., New York 16, New York.

BOARD OF SOCIAL MISSIONS (Term 6 years)

Term expiring 1952—4 Clerical and 3 Lay Members to be elected

Clerical

Carlson, Rev. Oscar W., D.D., 7601 York Rd., Baltimore 4, Md.
Futchs, Rev. Carl, 93 Nelson Ave., Jersey City 7, N. J.
Kinports, Rev. Paul M., D.D., 515 Huger St., Charleston 29, S. C.
*Lentz, Rev. Harold H., Ph.D., Carthage College, Carthage, Ill.

Lay

Ruff, Mrs. G. Elson, 234 W. Johnson St., Philadelphia 44, Pa.
Scott, Ernest P., 1836 Euclid Ave., Cleveland 15, Ohio.
Speckman, Lawrence F., 122 S. Fourth St., Louisville, Ky.

BOARD OF DEACONESS WORK (Term 6 years)

Term expiring 1952—3 Clerical and 2 Lay Members to be elected

Clerical

Ard, Rev. Wilson P., D.D., 240 N. Potomac St., Hagerstown, Md.
*Fry, Rev. G. Arthur, D.D., 2630 Perrysville Ave., N.S., Pittsburgh 14, Pa.
Schroeder, Rev. Hugo W., 3017 Baker St., Baltimore 16, Md.

Lay

Funck, Mrs. Edmund, 160 W. Luray St., Philadelphia 40, Pa.
Lyerly, Sister Pearle N., 212 E. Capitol St., Washington 3, D. C.

BOARD OF PENSIONS AND RELIEF (Term 6 years)

Term expiring 1952—1 Clerical and 4 Lay Members to be elected. Of these 4 Lay Mem
2 are to be elected by the convention, 2 are to be elected by the Executive Board
(see ULCA Constitution, Article XIII, Section 2)

Clerical

*Herrmann, Rev. W. F., D.D., 4610 Tackawanna St., Philadelphia 24, Pa.

Lay

Hershey, W. K. S., 125 E. Market St., York, Pa.
*Rinkliff, George, Box 594, Springfield, Ohio.
*Sardeson, Orville A., 37 Washington Sq., W., New York 11, N. Y.
*Wilde, B. M., c/o Janney & Co., 1529 Walnut St., Philadelphia 2, Pa.

BOARD OF EDUCATION (Term 6 years)

Term expiring 1952—4 Clerical and 3 Lay Members to be elected

Clerical

Buehlow, Rev. Arthur F., New Hamburg, Ont., Can.
Grimes, Rev. Lyman H., 230 S. 16th St., Quincy, Ill.
Neely, Rev. Gerald G., D.D., 42 S. Duke St., York, Pa.
*Wetzler, Rev. Paul L., D.D., 2741 Pleasant Ave., Minneapolis 8, Minn.

Lay

Anderson, George, Ph.D., University of Kansas, Lawrence, Kan.
*Shatzer, C. G., Sc.D., 1003 Woodlawn Ave., Springfield, Kan.
*Wiegand, Miss A. Barbara, 5924 16th St., N.W., Washington 11, D. C.

PARISH AND CHURCH SCHOOL BOARD (Term 6 years)

Term beginning in 1952 (membership of Board is being increased by 3 lay members)—

er to be elected for term expiring in 1954, 1 Lay Member to be elected for term expiring in
. Clerical and 2 Lay Members for terms expiring in 1958.

Clerical

Rev. Alfred, 33 Grove St., Rochester 5, N. Y.....NY
, Rev. John W., D.D., 14 E. 49th St., Minneapolis 9, Minn.....Nw
, Rev. L. Ralph, D.D., 7521 Morningside Dr., N.W., Washington 12, D. C.....Md

Lay

son, Miss Karen, 4239 Kedvale Ave., Chicago 41, Ill.....Il

BOARD OF PUBLICATION (Term 6 years)

Term expiring 1952—3 Clerical and 4 Lay Members to be elected

Clerical

s, Rev. William Van Horn, Jr., D.D., 2037 N. Second St., Harrisburg, Pa.....CP
Rev. Ralph D., D.D., Gettysburg Seminary, Gettysburg, Pa.....Pg
r, Rev. Russell D., D.D., 7304 Boyer St., Philadelphia 19, Pa.....PM

Lay

n, Donald G., 2901 Drayton St., Columbia, S. C.....SC
, Hon. Hiram H., Doylestown, Pa.....PM
nann, Fred W., 505 Sterling Rd., Silver Spring, Md.....Md
Karl G., Wittenberg College, Springfield, Ohio.....O

COMMITTEE ON CHURCH PAPERS (Term 6 years)

Term expiring 1952—2 Clerical and 1 Lay Member to be elected

Clerical

y, Rev. C. K., D.D., 32 Hudson Pl., Weehawken, N. J.....NJ
ey, Rev. Robert D., S.T.D., 2111 Sansom St., Philadelphia 3, Pa.....PM

Lay

knabe, John George, 429 Herr St., Harrisburg, Pa.....CP

UTIVE COMMITTEE OF THE LUTHERAN LAYMEN'S MOVEMENT FOR STEWARDSHIP

(Term 2 years)

Term expiring 1952—10 Laymen to be elected by the Convention

(See ULCA By-laws, Section V, Item 7)

e constitutional restriction that "No person shall be a member of more than one board
and the same time" does not apply to the LLM nor the NCCCUSA.

B. T., 1007 Hillcrest Ave., Columbia 3, S. C.....SC
Luther G., 1434 12th Ave., Hickory, N. C.....NC
ederick G., Sr., R.D. 1, Elverson, Pa.....PM
Charles H., Kutztown, Pa.....PM
er, Paul I., 925 Poplar Grove, Baltimore 16, Md.....Md
ng, Raymond R., 928 Frick Bldg., Pittsburgh 19, Pa.....Pg
Alexander, 308 31st St., Saskatoon, Sask., Can.....WC
, Peter P., LL.D., 763 Glen Rd., Baederwood, Jenkintown, Pa.....PM
, Walter O., 8128 W. Wisconsin Ave., Milwaukee, Wis.....Nw
H. Ober, 221 Joseph St., Norristown, Pa.....PM
n, Thomas P., The City Bank, 919 Pennsylvania Ave., N.W., Washington 4, D. C.....Md
Harold U., 1245 Chestnut St., Lebanon, Pa.....CP
Clarence L., R. R., 6 Covington Rd., Fort Wayne, Ind.....Id
, James E., 698 Wall St., Akron 10, Ohio.....O
nan, Hon. Lawrence F., 122 S. Fourth St., Louisville, Ky.....KT
, William H., LL.D., 68 Crosman Ter., Rochester 7, N. Y.....NY
ton, Clarence C., LL.D., Wittenberg College, Springfield, Ohio.....O

Telleen, S. Frederick, 722 Upper Boulevard, Ridgewood, N. J.
Wagner, Edmund F., LL.D., 285 Madison Ave., New York 17, N. Y.
Walter, Henry G., 2915 W. 47th St., Chicago 32, Ill.

REPRESENTATIVES TO THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

Term expiring 1952—25 persons to be elected (24 in 1950); 12, on nomination by cr boards and agencies, to be elected by Executive Board; 6 on nomination and election by Exec Board; 7 on nomination by the Committee on Nominations and election by the convention. Minutes, ULCA, 1950, pp. 485, 606-607.)

Fry, Rev. Franklin Clark, D.D., 231 Madison Ave., New York 16, N. Y.
Reinartz, Rev. F. Eppling, D.D., 231 Madison Ave., New York 16, N. Y.
Baker, Mrs. C. W., Jr., 405 Kennedy Ave., Duquesne, Pa.
Diehl, Miss Nona M., Litt.D., 1228 Spruce St., Philadelphia 7, Pa.
Empie, Rev. Paul C., D.D., 50 Madison Ave., New York 10, N. Y.
Endress, Henry, 231 Madison Ave., New York 16, N. Y.
Fisher, Rev. Wallace E., 237 Spring Ave., Gettysburg, Pa.
Gerberding, Rev. R. H., D.D., 231 Madison Ave., New York 16, N. Y.
Gladfelter, Millard E., D.Sc. in Ed., Temple University, Philadelphia, Pa.
Gotwald, Rev. Luther A., D.D., 231 Madison Ave., New York 16, N. Y.
Henninger, Hon. James F., LL.D., 457 Hamilton St., Allentown, Pa.
Kinard, James C., Ph.D., Newberry College, Newberry, S. C.
Koch, Rev. C. Franklin, D.D., 231 Madison Avenue, New York 16, N. Y.
Moller, M. P., Jr., 473 N. Potomac St., Hagerstown, Md.
Nolde, Rev. O. Frederick, Ph.D., 7602 East Lane, Wyndmoor 18, Pa.
Rhyne, Rev. S. White, D.D., 1228 Spruce St., Philadelphia 7, Pa.
Sardeson, Mrs. O. A., Litt.D., 37 Washington Sq., W., New York 11, N. Y.
Smith, Miss Mary Helen, 1228 Spruce St., Philadelphia 7, Pa.
Stackel, Rev. Robert W., D.D., 615 Grant St., Pittsburgh 19, Pa.
Stoughton, Clarence C., LL.D., Wittenberg College, Springfield, Ohio
Tabor, Rev. L. Ralph, D.D., 7521 Morningside Dr., N.W., Washington 12, D. C.
Telleen, S. Frederick, 231 Madison Avenue, New York 16, N. Y.
Walker, H. Torrey, L.H.D., 1228 Spruce St., Philadelphia 7, Pa.
Wickey, Rev. Gould, Ph.D., 736 Jackson Pl., N.W., Washington 6, D. C.

F. EPPLING REINARTZ,
Secretary, The United Lutheran Church in A

Taking the Bible Seriously

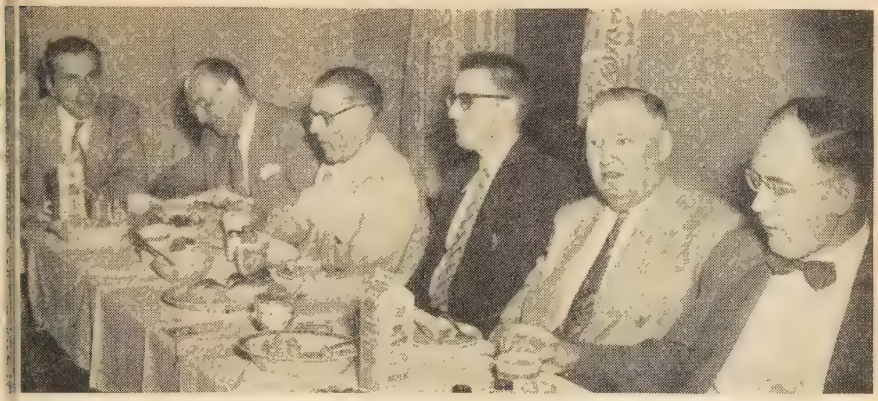
For his evening devotions, my nine-year-old brother has developed the habit of reading a portion of the Bible and saying a prayer with his mother. Once she suggested that he read the 100th Psalm and he did so with all the solemnity that a third-grader can command.

The next evening, he decided that he would read the 101st Psalm. He started bravely, "I will sing of mercy and judgment, O Lord."

Then he closed the book with a slam and said, "I don't want to read any more and I don't want to say a prayer either."

His mother didn't argue. She turned off the light and went out of the room. Opening her own Bible to the second verse of that psalm she read, "I will behave myself wisely, in a perfect way."

—H. E. S. McKenzie



LLMers Landis and Endress (center) planned Minneapolis Stewardship meet

ESOTA:

hmen Eat, Sleep, Talk and Plan Stewardship in Two-day Conference; ling Professorship to Nine Seminaries Urged on Laymen's Movement

NNEAPOLIS, MINN.—There wasn't a facet of Christian stewardship left ored at the 1952 ULCA Stewardship Conference held at Northwestern Semi- ate last month. For 48 hours, some 80 synodical stewardship secretaries, semi- rofessors, and members of the Lutheran Laymen's Movement for Stewardship ed, criticized and externalized the whole stewardship effort in the ULCA.

ertain were the delegates of the im- ce of Christian stewardship in the nd life of the church that they unanimously to "ask the Office of dship and the Lutheran Laymen's ment to consider the establishment aveling professorship for the pur- f teaching stewardship in United an seminaries."

confab got off to a good start with devotions led by Northwest Synod nt Paul Bishop who urged that "The e given Its way!"

quote but don't always *quake* to the f God," said Dr. Bishop. "We *re*fer Word of God, but don't always *de*fer The apostles saw the 'bottleneck' in wer of the Spirit. It wasn't in the but in the *handlers* of that Word. n a pastor opens the floodgates and e Word free flow to his people, then the people are generous. When he closes the gates, the people are denied the power of the Word.

"The Word is powerful . . . sharp . . . penetrating. Pray that the Word may have free course through us. Remember that none of us dare be instruments of damming it up."

High point of the whole conference was an address on "From These Deep Roots" by Seminary President Emeritus Paul H. Roth.

> "There's no point to Christian stewardship," he said, "unless it's based on Jesus Christ. It can't be run on mere pep and it must be based on something more deep than simply love of fellowship.

"We are all stewards of the 'mysteries' of God. He has incredibly dignified us by crowning us with His glory and yet when we give (as a nation) 1½ per cent of our income to all philanthropic efforts, we brag about it."

LUTHERAN'S senior staff member locks up last form (see Story of the Week)

Calling man "the only 'wild' beast" (all other animals obey God's law perfectly) Dr. Roth called attention to the "wild virtues—faith, hope and love." Faith is to believe in the incredible, Hope is to expect the impossible, Love is to love the unlovable.

"Faith is not 'I believe in the bank down on the corner,' but the fact that I put my money in it; it is not 'I believe it's safe to fly from Minneapolis to New York' but my getting into the plane and going!"

Turning to the subject of Tithing, the speaker admitted "Tithing is a mighty good suggestion, but it has been superseded by the message of the New Testament. It has no value if done under pressure.

"It's not my business what people buy with their money so long as they give to God proportionately."

In an aside, Dr. Roth scoffed at the term "apportionment." "That word 'apportionment,'" he told the delegates, "was invented by the Devil. Who dares to put a ceiling on what a good man can give?"

Tithing was also discussed by Milwaukee Pastor A. A. Zinck when he said, "We must determine our living and giving acc to the Kingdom of God. We should tak money and divide it for the King whether it be used in our home, our munity or in our work.

"Remember, no man ever saved hi through tithing. Tithing is an act of tion to God.

"Because there are some people i own congregation who cannot tithe, I a advise 'tithe only if you can and must To those who can't, I admonish 'Set a ard in your giving, based on your gra to God.'"

"It's my job to determine the nee my home, my church, my community light of the needs of the Kingdom. W man grows in grace, he eventually r that tithing *was* only a standard. Th will keep for himself only his needs . rest he will gladly give to the Kingdo

Dr. Melvin Lange, stewardship sec of the Virginia Synod and chairman conference's findings committee, re that "our concept of stewardship is increasingly rooted and grounded in th

incarnate in Christ Jesus, and being there, stewardship for us is not a of finance merely, but of Christian n, total commitment of life to God."

deepen the close relationship between dship, leaders of the ULCA and semi- rofessors," the conference voted for veling professorship, to ask the stew- office to provide the seminaries with bibliographies on Christian steward- . and that synodical stewardship sec- s and leaders make greater use of the of Stewardship as a clearing house which stewardship activities and ma- may be made available to the ULC.

e stewardship of energies and abilities dramatized through a "report on the e of the United Lutheran Church" by CA President Franklin Clark Fry who flew Minneapolis just for a 75-minute ad- s and briefing session. He told the dele- s of action of the Board of Foreign ions in entering Malaya as the newest CA mission field, gave off-the-record in- nation on the present situation of Mis- ary Paul Mackinsen, briefed the church- on matters to come before the ULCA eattle and gave an unofficial estimate of 50,000 as the probable ULCA budget 1954-55.

ddition to the theological and prac- ldresses and discussions on steward- presentatives of the synods and semi- pent considerable time explaining and ng stewardship methods and materials ly in effective use in synods and semi- of the ULCA.

ughout the two-day sessions, empha- rsement was made of materials sup- rough the office of stewardship. Com- anged from "good," and "excellent" best produced by any church or- on." Strong appreciation was also to the Lutheran Laymen's Movement erwriting the cost of the conference LLM efforts on behalf of Christian ship throughout the ULCA.

fic commendations went to ULCA ship Secretary Henry Endress and resident Harold Landis. R. T. S.

"30"

story of the week

ROOM 605 on the sixth floor of the Muhlenberg Building in Philadelphia hasn't been itself for nearly a week now. The walls are still the same color; the desks have been only slightly rearranged and the telephones are still as busy as ever. That breeze that airconditions us in summer still wafts in those double windows, across the office and on down the hall. Sudden gusts still blow the wall calendars off their hooks and papers have to be picked up off the floor. Yet things are not the same!

. . . Harriet's gone!

Early this spring she (Assistant Editor Harriet Horn) told us she intended retiring June 30, explained she had responsibilities at home and then added facetiously, "I don't like riding commuter trains anyway!"

We knew then (we're even more firmly convinced now) that we'd miss her.

FOR OVER 35 years, few issues of "The Lutheran" have gone to press minus her "blessing." We're pretty certain she holds a unique record in being the one person who's read every word of every page of every issue of the magazine that's gone to press in recent years.

She saved one editor embarrassment by discovering just before presses rolled that a slip of his fingers on the typewriter keys had made a 58-year-old deaconess 85! Frequently she advised her associates "You'd better check this item; I don't think you'll find he's pastor of that church any more!" We knew we'd better check!

She served under three editors, sent about 1,500 issues of "The Lutheran" to press and amassed at her fingertips a supply of vital statistics few ULCA churchmen have.

Before she left, we all told her we'd miss her. The Church Papers Committee said it better: "She is extraordinary in every respect . . . it will be hard to replace her!"

—DICK SUTCLIFFE

SEVEN-YEAR campers at \
Virginia Synod's Camp Lu
are: Pastor Harold H
Campers James Rac
Coliene Shaffer, Karen M
and Director Beryl Maurer

WEST VIRGINIA:

Mountaineer Lutherans Go "Camping With Our Bibles" at Camp Luth

FAIRMONT—"I'd like to stay another two weeks." "Wish I were coming in
of going." Comments like these fell freely from the lips of those who on Jun
rounded out a 13-day camping period conducted by the West Virginia Synod at C
Luther near Cowen.

Using the theme "Camping With My Bible," 177 campers and 27 counselors joined in a fellowship of Bible study, worship, recreation, counseling, assembly programs featuring characters from the Bible, and an award service at which pocket New Testaments were presented to the outstanding Junior and Intermediate campers. Those chosen were: Lorena Smouse, Clarksburg, Junior girl; Billy Gurgwald, Oakland, Junior boy; Faith Ann Summers, Fairmont, Intermediate girl; Edgar Butt, Oakland, Intermediate boy. Awards to Senior girl, Gene Ridder, Red House, and to Senior boy, William Hays, Western Port, will take the form of scholarships to Camp Nawakwa in 1953. These scholarships are provided annually by the synodical Missionary Society and Brotherhood.

> In the seven years of the camp's history attendance has almost doubled and interest in young people's work throughout the territory has been noticeably quickened.

AFTER THREE YEARS of effective leadership, Pastor Beryl B. Maurer is relinquishing the directorship in order to do postgraduate work at the University of Tennessee.

AMONG THE CHURCHES holding daily
cation Bible schools during July ar
Mark's and Zion in the Mason County
ish of which the Rev. George C. W
is pastor, and St. John's, Red Hous
which the Rev. Donald R. Gallion is p
While their pastor served on the sta
Camp Luther, lay leaders of the Mt. Ca
congregation, Western Port, under th
rection of Mrs. Hazel Davis, conduc
successful vacation Bible school.

OTHER PROOFS of Mt. Calvary's quick
life are the facts that the congregation
off of the synodical mission status
July 1, three years ahead of schedule
at the same time increased the salary o
pastor, the Rev. Robert E. Cassell.

AT ST. JOHN'S, Red House, a L
League of 33 members has been orga
with initial local projects of the ope
of a 140-volume lending library a
church and the clearance of a porti
ground to be used as a picnic and r
tional area by church groups. By the r
of May this congregation had paid its
LWA quota 124 per cent. Four youn
painted the metal stripping on the ch
75-foot steeple which work put them
the air 2,600 feet above sea level.

HAROLD L. I

BISHOP-FRY
no shredded wit here

photographers assigned
of snapping pictures
ple with the president
United Lutheran Church
worries about getting
ubjects to smile. Big
TIME good-naturedly
(im) has everyone in
umor long before the
click. The tables were
late last month in Min-
s, however, when North-
Synod President Paul
welcomed Dr. Fry to the
Stewardship Confer-
Just in from the long
om New York City, the
bowed momentarily be-
Bishop quip: "Dr. Fry,
ture should really be
with you perched atop
ulders . . . you know,
rthwest Synod usually
the United Lutheran
on its back!"

, 1952

BRIEFLY SPEAKING

In Minneapolis attending the ULCA stewardship conference at Northwestern Seminary, ULCA President Franklin Clark Fry was asked "In view of the efforts of five of the eight NLC bodies towards merger (in the American Lutheran Conference), what can the United Lutheran Church do towards Lutheran unity?" Replied Dr. Fry: "What does the old maid do when no one asks her?"

During the recent remodeling of St. Paul's Church, Fort Madison, Iowa, it was necessary to move a large stained glass window of Martin Luther from the east to the north side of the nave. Not all of the members knew of the change, so that when one woman dropped around during the work to see how the remodeling was progressing, she missed the familiar window. Turning to one of the workmen, she asked "Where's Martin Luther?" After scratching his head and looking around at fellow workmen, the laborer answered, "I don't know . . . maybe he didn't come to work this morning!"

When a Lutheran couple who had been confirmed in the Shellbrook, Sask., parish moved to Long Beach, Calif., they didn't forget the little group among whom they once worshiped. Recently Pastor G. C. Widenhammer, Tisdale, Sask., received a generous gift for his church building fund together with an inquiry as to what other Canadian church project he might recommend. As a result, the Lutheran Home for Aged project also received a gift of $50.

A notice in a recent church bulletin handed to members of St. Matthew's Church, North Hollywood, Calif., read "Congratulations to our pastor (John Simmons) on his 11th wedding!" The smiles were over the omission of the word "anniversary" following the word "wedding."

A mother robin and her three robinettes caused considerable change of plans in the construction of the $250,000 St. Paul's Church at Dixon, Ill. When workmen found Mrs. Robin had built her nest on the next-to-top step of a ladder under some scaffolding, they contacted their boss, George Lundquist, head of the construction firm. Seeing that the first egg had just hatched and others were about "ready," Contractor Lundquist ordered "those scaffolds stay until the robins can fly!"

CENTRAL SEMINARY'S NEW COMBINATION BUILDING TO BE DEDICATED . . . by ULCA President Fry on September 2 at 3:30 P.M.

NEBRASKA:

Central Seminary Chapel-Library-Ad Building to be Dedicated Sept

FREMONT—With many Central Seminary professors already moving into new offices in the recently completed chapel-library-administration building, dedic plans have been announced at the seminary here this week by President E. B. Ke

Dedication speaker will be ULCA President Franklin Clark Fry. Dedication day will be Sept. 2. Time of the dedicatory service will be 3:30 P.M. Announcements to this effect are being made throughout the midwest.

Construction on the combination building (*see cut above*) began early last summer. Completion had been set for Aug. 1, but weather and material supply were more favorable than anticipated and the building is already undergoing occupancy.

Total cost of the building is $230,000 (furnished). CHEY money in addition to many direct gifts has enabled the building to be completed with about $100,000 indebtedness. Some CHEY funds were necessarily diverted to repair two older buildings on campus.

The board of directors of the sem have requested pastors and laymen to d nate Aug. 24 as Central Seminary Sund the six supporting synods (Iowa, Ka Midwest, Nebraska, Rocky Mountain, Texas) and that special offerings be rec that day for the debt retirement.

The building contains a chapel, the and Lena Niebaum Library offices fo secretary, and the president; board (con tee) room, four classrooms, four office professors, vaults, and some storage s

President Keisler announces "there i dence on every side of new interest and port for Central Seminary. Prospects large enrollment this fall are unus bright. The Central president also re promise of one of the largest crow seminary history. R.

SYLVANIA:

Church Has Golden Age Club; e Heads York Ministers in '52

RK—St. Matthew's Church, York, growing Golden Age group, consist- members 65 years and over, which monthly meetings. Recreation and activities enliven the sessions.

HENRY W. A. HANSON, retiring pres- Gettysburg College, was the recipient ew Cadillac and other gifts from the s and alumni.

HER MEMORIAL CHURCH, York, broke for the new church building with v. Martin L. Tozer, superintendent of al missions of the Central Pennsyl- Synod, guest speaker. Eleven area an churches contributed $1,000 to y the one-and-a-half-acre site costing This congregation established in 950 has enrolled 240 church members er 400 Sunday school members.

ZION CHURCH, York county, recently ed an $82,000 annex.

CE CHURCH dedicated a remodeled ary costing $35,000. Synod President . Putman was a guest speaker.

DAVID'S CHURCH, Hanover, dedicated 000 addition for Sunday school work.

REV. MAYNARD S. BARNHART suc- the Rev. John H. Rice as pastor of harge.

utheran pastors of York elected the Rev. old J. Crouse, Trinity Church, York, pres- t of the association; Dr. Chester S. onton, vice president; and the Rev. rles Lady, secretary-treasurer. Next ting of the association will be held in York YMCA Sept. 8, 11:30 A.M.

THOMAS M. MALIN was re-elected nt of the York chapter of the Wom- eague of Gettysburg College.

REV. EDWARD K. STIPE, formerly of St. Paul's Church, McSherrystown, aplain at Gettysburg College, is now t of the Evangelical Church, Green-

PAUL LEVI FOULK

—HOME MISSIONS—

PENNSYLVANIA: Members of the Upper Providence Church recently voted to ask the women's league to drop plans for a proposed bazaar and that in the future, all plans for raising funds be submitted first to the church council.

WISCONSIN: Members of Luther Memorial Church, Madison, have again contributed $1,000 to the Board of American Mission's church extension fund, a custom the congregation has been following for several years.

ILLINOIS: Christ Church, Clarendon Hills, became the synod's newest mission on April 6. The Rev. Robert L. Hooker is pastor.

FLORIDA: Good Shepherd Church, Tampa, organized early this year with 149 baptized members and which has been worshiping in a golf clubhouse, is approaching the 200 membership mark and is looking for a new place in which to worship.

NEW MEXICO: Brotherhood members of St. Paul's and St. Timothy's churches, Albuquerque, conducted a survey-canvass of the Inez-Hoffmantown section on June 22. This area has been assigned the Rocky Mountain Synod by the Home Missions Council. Other sections being surveyed include Rock Springs, Wyo.; La Junta, Colo.; and Farmington, New Mexico.

INDIANA: Over 100 (103) new members have been received into St. Andrew's Church, Speedway, in the past 12 months. Over 135 were enrolled in the mission's vacation Bible school. Members have begun negotiations for the purchase of a home adjacent to the church to care for the overflow Sunday school attendances. This will permit the holding of two Sunday services, reports Pastor John G. Frank.

SOUTH CAROLINA: The first service for Lutherans of Kingstree was held May 25. The Georgetown pastor, the Rev. G. B. Corley, is assisting this new group.

PENNSYLVANIA: Resurrection Church, Llanerch Hills, was organized May 14.

PASTOR ERICH SAUL (
ter) receives from represe
tive of ethnic German con
gation of Boyertown, Pa.,
ute to his efforts on beha
the New Americans. With
tor Saul are members of cl
taking part in recent et
German rally at New Hano
Pennsylvania

PENNSYLVANIA:

Ethnic German Rally Held June 8; To Meet on Alternate Sundays

NORRISTOWN — Over 150 ethnic Germans, immigrants of 1952, gathered June 8 at Falckner's Swamp Church, New Hanover, where immigrants gathered in 1700 to form the oldest German Lutheran congregation in eastern Pennsylvania. This time all the people were present as the result of efforts of Pastor Erich Saul, who went up and down the countryside gathering assurances for homes and work. He was not satisfied when this was done; he was concerned about spiritual welfare. Twice before he had gathered them for German services at St. John's Church, Boyertown.

The day began with a German service conducted by Pastor Saul at noon. A wards all went to the adjoining grove w another service was held at 2:30.

The service marked the retirement of tor Saul from the responsibility of over of this group and it marked the begin of the German congregation of St. Jo Church, Boyertown, under the leadershi Dr. Hagen Staack, pastor of St. Pe Church, Allentown, Pa.

The church council of the new cong tion, through President Willi Neubauer, sented a citation to Pastor Saul commen him for the work he did in their behalf *cut*). Hereafter the congregation will in St. John's, Boyertown, the second Su of each month for a German service. cational work will also be started as we work among the women. Pastor Schmidt announced that a communion would be given to the new congregatio Tabor Church, Philadelphia.

JESSE RENNIN

PENNSYLVANIA:

Basement Church Schedules Growth; Dexnis, Fischer Accept City Calls

PHILADELPHIA—The hopes, dreams and prayers of Calvary Church mem are riding freight trains these days . . . a freight train that is hauling cut limestone their new "church top" all the way from quarries located near Bloomington, Indi

Pastor Arthur Hahn and his congregation (made up of members of Calvary and Luther Memorial which merged on June 11, 1950) have been waiting a long time for realization of their collective dreams—the placing of the nave sanctuary on top of their "basem church in West Philadelphia.

"Our new church is being built on

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

tions of the old," Pastor Hahn re- last week. "We have high hopes of ble to worship in the new church by y part of next year. Building will get ay as soon as the limestone arrives ndiana!"

nerous member has contributed funds 0) for pews in the new nave. All with the exception of $20,000 has ollected by members to pay for the ted church, estimated cost of which to $100,000. Seating capacity of the ve will be approximately 380. The nt will provide recreational and edu- l facilities.

e Rev. Carl W. Weber, pastor of St. 's Church, Mayfair, was called "heroic" he Philadelphia "Inquirer" June 30 when newspaper reported his actions in ning three women thrown into a lake their canoe capsized. Fully clothed, r Weber leaped into the water to assist vomen clinging to the overturned canoe. r boaters assisted in the final rescue.

Rev. Peter J. Dexnis, associate y of evangelism for the ULCA's f Social Missions, has accepted a call ent Church, Philadelphia. He will his new duties Sept. 1.

Rev. Richard D. Bergman was in- astor of Holy Spirit Church (Loretto ins) June 29 by the Rev. Frederick l, president of the Philadelphia Con- of the Ministerium of Pennsylvania.

222nd anniversary of the founding istus (Trappe) Church, Montgomery was held June 29. Speakers were l S. Erb, secretary of the Ministe- Pennsylvania, and the Rev. Russell merman.

breaking out in the basement of St. Church (Castor at Pratt, Frankford) month spread from the ceiling to a behind the sanctuary and then shot rs to the roof. Workmen had been ng the stairway and building an ad- o the rear of the church. The fire l early Saturday morning, June 28.

bers of St. Paul's Church, Doyles- edicated their new $100,000 educa-

ROLL OF HONOR

A continuation of the listing, by states, of those congregations **reporting** "The LUTHERAN In Every Home."

PENNSYLVANIA (cont')

St. Petersburgh, Salem
Frank B. Herzel

Trafford, St. Mark's
William C. Kaiser

West Chester, Calvary
W. H. Ralston

West Newton, Christ
J. R. Nicholas

Windsor Park, Union
John G. Bernheisel

York, St. Paul
C. S. Simonton

SOUTH CAROLINA

Columbia, Ebenezer
Carl A. Honeycutt

Swansea, Sandy Run
Samuel P. Koon

TEXAS

Goliad, Martin Luther
Frank Broesicke

Darrouzett, St. Paul
H. O. Rhode

Weesatche, St. Andrew
James F. Vorkoper

VIRGINIA

Pulaski, Women's Memorial
Charles G. Tusing

WASHINGTON

Chehalis, St. John
John L. Bagliers

tional building on June 28. Speaker was Dr. Paul Empie, executive director of the National Lutheran Council, who planned to leave that week aboard the *U.S. United States* Hannover-bound. Others participating in the service: the Rev. Theodore L. Fischer and Judge Hiram H. Keller.

THE REV. THEODORE L. FISCHER, pastor of Transfiguration Church, Pottstown, has accepted a call to Good Shepherd Church, Mayfair, succeeding the Rev. G. Martin Ruoss.

MISS AGNES ERICKSON, parish secretary at Christ Church, Upper Darby, was "surprised" in a recognition service at the close of the congregation's 25th vacation Bible school June 25. She had conducted all 25 DVB schools, this year's sessions attracting the largest enrollment in the quarter century.

MISS ESTHER M. DURBORAW, a member of St. Paul's Church, Ardmore, since June 1, has been called by the Board of Foreign Missions to teach English in the T Women's Christian College of Japan. leaves for her new assignment early in ber. Until then, she'll spend eight wee the University of Michigan.

LANKENAU SCHOOL closed its 62nd June 13. The commencement address delivered by Dr. David Bremer, ass secretary of the Board of Education United Lutheran Church. Diplomas awarded by Dr. Earl Rahn, president Board of Directors.

MEMBERS of Trinity Church, Darb dedicated their church June 29. Imp ments included a new church entrance tibule, choir robing room costing $1 The three choirs—boys, cherub, and —presented special music. Pastor Diffenderfer leaves July 9 for Han where he will attend the Lutheran Federation sessions, returning to his August 9.

SOUTH CAROLINA:

Lightning, Fire Destroy Church; Second Tragedy in Two Years in Dual P

COLUMBIA—Lightning and subsequent fire destroyed St. Paul's Church, G on June 12. Members of the congregation reeled under the blow—they ha completed extensive renovation and enlargement and planned to be out of de September. Now they face the nearly impossible task of meeting their financial o tions and building a new church at the same time!

Two years ago, fire wiped out the building of Grace Church, Gilbert, sister congregation in the two-church parish served by Pastor H. A. Dunlap.

MT. TABOR CHURCH, West Columbia, really made it a vacation "BIBLE" school this year and through it gave promotion to the special emphasis of the whole church "The Bible in Daily Living." Total enrollment (with adult classes at night) was 337 and a teaching staff of 45. Nearly 500 attended the closing exercises of the school. A large open Bible was used by the various departments in the closing program to portray portions of scripture studied during the school. For example one boy from the primary department "steps out" of the Bible to portray the story of the Prodigal So *cuts opposite*).

An offering of over $75 was receiv the American Bible Society toward di tion of the Scriptures. The school w der the direction of Pastor Dermo Swicegood and Eleanor Sheets, direc religious education.

THE REV. CLARENCE L. RICHARDS Blue Ridge, Va., has accepted the call Phillip's Church, Newberry.

THE REV. WALTER A. SIGMON has ac the call to Mt. Calvary Church, Jo effective Aug. 1. He formerly ser Orkney Springs, Va.

THE REV. RAYMOND BOST, recent

START of the DVBS demonstration night, Pastor Dermont Swicegood and Religious Educa-ctor Eleanor Sheets stood before oversized "Holy Bible" which was to give emphasis to "The Bible in Daily Living." Later in the service, primary student Johnny Bundrick stepped pen Bible" to portray Prodigal Son to audience made up of parents, friends and students abor's (West Columbia, S. C.) school (see South Carolina news opposite)

Southern Seminary, has accepted a Nativity Church, Spartanburg.

Annual Lutheran Summer School for h Workers, of the synods of South ina and Georgia-Alabama, will be held ewberry College, Newberry, Aug. 3 gh Aug. 9. Courses for adults include: ship education, Bible study, confer- for Luther League, Women's Missionary y, pastors, laymen, worship study, and ship. There will also be courses for iediates and seniors; and a special am for children under 12 years.

cers of the school include the Rev. H. Jeffcoat, director; the Rev. Harold k, dean; the Rev. J. Virgil Addy, regis- easurer; the Rev. Donald Poole, secre- office secretary, Mrs. Pearle Green- recreation director, the Rev. John H. Jr.; organist, Miss Belvin Sease; ed- f daily "Static"; the Rev. and Mrs. Kleckley; chaplain, Dr. H. Brent ffer.

NE 15 the cornerstone laying for the ding at Trinity, Saluda, was held. J. A. Shealy, retired, is now sup- is church.

UEL CHURCH, Greenwood, held the

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1st B flat clarinet and 1st B flat cornet parts wanted of the Parish School Hymnal. Write Mr. R. R. Everhart, 803 Latimer Street, York, Penna.

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Graduate degree with experience. Lutheran preferred. Multiple function program of services. Attractive salary for person with desired qualifications. Write Luther D. Grossman, Superintendent, Loysville, Pa.

WANTED

Graduate nurse for small Lutheran convalescent home located in eastern state. Give experience and salary. Write to Box CAB 5, The Lutheran.

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Summer Schedule
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Worship Service ..... 9:30 A.M.
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Vacation at
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Worship in
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Michigan and Pacific Aves.
Church School, 10:00 A.M.
The Service, 11:15 A.M.
Vespers, 8:00 P.M.

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Fremont, Nebraska

NEWS IN THE CHURCHES

cornerstone laying of their new church b
ing June 15. The church is being relo
where larger facilities can be developed.
tor M. R. Wingard has served this paris
some 28 years.

THE REV. EARL LOADHOLT, recent
uate of Southern Seminary, was ins
pastor of St. John's Church, Johnston,
22 by Dr. Karl W. Kinard.

THE REV. KARL PARK, also recent gra
of the seminary, was installed by Pre
Kinard, as pastor of the Ridge Parish,
ville, June 22.

PILGRIM CHURCH, near Lexington,
dedicated July 29 by the pastor, the
C. K. Wise, assisted by Dr. Voigt R. Cr
president of Lenoir Rhyne College, Hic

WYNNE C. B

WISCONSIN:

Fall Conference Set for Sept. 4
Heide and Hurst Return to Pul

FOR THE FIRST TIME, fall meeti
Wisconsin Conference will be held
conference-owned Pine Lake Camp
Waupaca. Dates which have been s
Sept. 4-5.

ATONEMENT CHURCH, Beloit, is ins
a new pipe organ to be ready Sept. 1.

AFTER A PROLONGED ABSENCE from
pulpits due to illness, two pastors ha
turned to their work again, on a par
basis. They are Pastor Robert S.
Beloit, Ill., and Pastor Kenneth A.
Racine.

NORTHWEST SYNOD, with a contribut
$2,715.92 toward the $50,000 Arg
Epiphany Appeal objective, ranks
among the synods as of May 31.

STUDENT WARREN Z. HOST was or
June 15 at Redeemer Church, Milw
with Synod Secretary H. W. Gruhn, F
C. H. Zeidler, A. A. Zinck, and
Stump participating.

ITINERARIES for Missionaries Wilb

Salem Lutheran Church
Sycamore, Illinois

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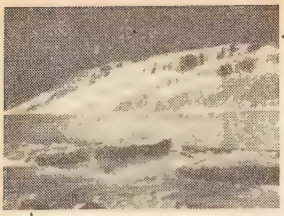

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Speaker: Rev. Warren C. Johnson
Pastor, Nativity Lutheran Church, Philadelphia

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August 9 to August 23
Moderate rates
Girls 6-16 June 28 to August 23
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NEWS IN THE CHURCHES

Wicklund (India) and Gordon O. L mann (Liberia) are being arranged for tember. Another itinerary will be mad Pastor and Mrs. Hector Magalee (B Guiana).

About $15,000 will be spent to ren a house near Luther Memorial, Mac Space will be provided for an apartmen the youth director or for seven addi classrooms.

Workers at Resurrection, Milwauke port $54,658 pledged toward their $7 indebtedness-repair program.

CHARLES A.

PENNSYLVANIA:

Conference Revives Religious Cu Of the Blessing of the Fields

JOHNSTOWN—Congregations Allegheny Conference conducted a ice for "the blessing of the fields" 28. Taking part at the Friedens C were Pastors Arthur E. M. Yeagy L. Yund, Martin L. Tozer, and T. Shilling.

Over 3,000 attended the Johnsto theran Men's League picnic at Idlewil Ligonier, June 19. The Rev. Al Stremel, Lutheran pastor and chapl Western Penitentiary, Pittsburgh, spok

Christ Second Church, Altoona rededication services May 25 in con with the 80th anniversary of the co tion. Speakers included Dr. Richard C Yale University, and the Rev. Clare Hershey, former pastor, Montou $85,000 was spent in improving and r ing the church building.

Urias B. Suder, late member of Ho ity Church, Berlin, bequeathed in his sum of $1,000 to the Allegheny Hollidaysburg; $1,000 to the Tress phans' Home, Loysville; and $800 Trinity Church.

The Rev. Donald R. Yost was i pastor of the Lavansville Charge by

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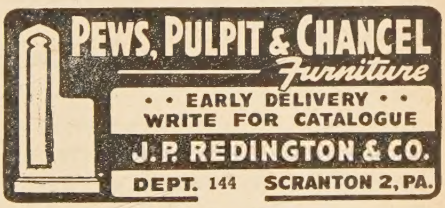
nt Dwight F. Putman and Dr. Walden
l, First Church, Johnstown, on June 8.
Yost and Miss Mary Ann Gallucci
arried in First, Johnstown, May 24.
TY CHURCH, Johnstown, is observing
anniversary. Dr. George H. Berk-
spoke at a family banquet recently.
BERS of the Women's Auxiliary spon-
ne first Founders' Day at the Alle-
Home, Hollidaysburg, on June 14.
meeting of the auxiliary, a fair and
house were part of the day. Proceeds
plied to the current home indebted-
$160,000.
50TH ANNIVERSARY of the present
e of St. Paul's Church, Altoona, and
year of the congregation were ob-
with special services during June.
THER LEAGUE caravan visited the
Charge four days in mid-June. Pur-
the caravan was to implement or-
on of Luther Leagues and inspire
youth participation in the general
the church.
REV. ERNEST N. BAUER and Alle-
onference President Russell T. Shil-
:brated ordination (22nd and 20th
ely) anniversaries last month.

ROBERT G. SANDER



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in conclusion

THE THING I REMEMBER best about the Lund assembly of the Lutheran World Federation in 1947 was how quickly one could make deep friendships with men of other nations. I have corresponded regularly since 1947 with some I met then in Sweden, and look forward with keen pleasure to seeing them again next week.

Perhaps the situation will be different this year. In 1947 many were for the first time since the beginning of the war free to leave their own countries and associate with people from other lands. Five years later this tense feeling of suddenly being free again may be missing.

But there will be some of the same experience, I am sure, for all who come to Hannover. We shall meet as brothers in a strong Christian faith which holds us together regardless of everything that tends to pull us apart. I'm glad so many Americans are going to the assembly, for they will be strengthened in this world fellowship of faith, and will bring back some of the spirit of it to the majority who must stay at home.

It will cost these people who are going close to $1,000 apiece for their journey. I know some are sacrificing heavily to make the trip. A good many congregations have been exceedingly generous to enable their pastors to go. But the result should fully justify the cost.

THE BIGGEST PROBLEM of the nations is to struggle toward understanding that we belong together, and must live for one another. There are only two faiths in the world just now which seem to be able to tie up folks with each other like that. One is communism.

It was most interesting to read recently about how a prominent Hungarian churchman was received warmly in Czechoslovakia and given an honorary degree by the university in Prague, after all the years of enmity between Czechs and Hungarians. Communism does pull close together the various peoples who believe in it.

Christian faith should be a much stronger bond, infinitely more enduring. Perhaps we Americans may even find kinship with the Communist Lutherans who come to Hannover from Hungary and elsewhere. I know we shall try. We can't forget what they did to Bishop Lajos Ordass in Hungary, and to others. But we shall seek for a common foundation of Christian faith on which we can stand.

THE SPLENDID THING about being Christians is that our faith releases us from the narrow limits of our own lives. A mature Christian can easily jump over the walls of nationality, race, social situation. In Hannover we Americans shall find ourselves among Lutherans of 50 nations, and our comradeship will be so real that it will be evident every minute of our meetings.

There will no doubt be an awful mix-up when we start singing "A Mighty Fortress" in English, Telugu, Danish, and a dozen other languages at the same time. But we shall all feel in that moment how much we belong to one another, because we have the same Saviour.

This is a great reason for gratitude to our Lord Jesus—born of a Jewish mother in a tiny Eastern country 20 centuries ago—who has power to hold the world together if we can yield ourselves to him. Any honest Christian knows, though, that such self-surrender is more difficult for us than anything else in the world. But this is the high price of peace.

—ELSON RUFF

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What do you mean, "just one of his ways"? I should think that one would be enough!

How wrong can you be, friend? How about the time Perry's pastor conducted church service with no cross on the altar, because Perry had secretly removed it? And how about the time—but I don't want to bore you.

Go on. I'm definitely interested.

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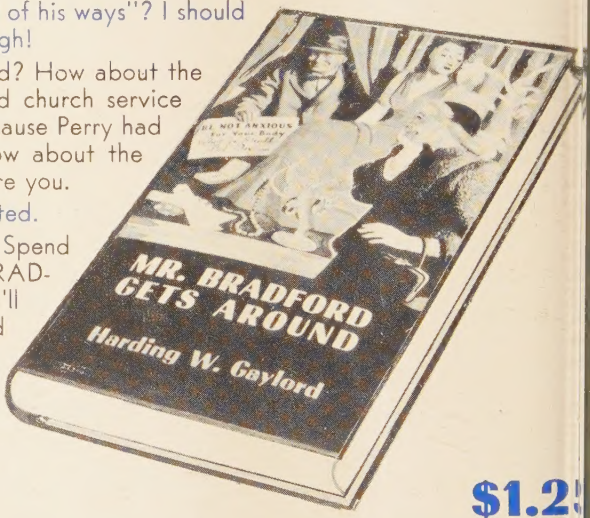

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